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Calvinist Contact

A Reformed Weekly

MARCH 1, 1991 / 46th year of publication / No. 2249

Gulf War ministry: chaplain's wife excited despite separation and danger

Alison de Groot

ST. CATHARINES, Ont. — Carol VandeSteeg had two hours notice before her husband, Major Marinus VandeSteeg, was ordered to an undisclosed location in the Persian Gulf.

He is a chaplain serving a U.S. Air Force unit possibly in Saudi Arabia and she is holding down the fort at their home on a base in Wichita, Kansas.

"It was like a bad dream that I was going to wake up from," says Carol reflecting on August 13, the day her husband left. But Carol says she adjusted quickly to her new situation. "The Lord put us in the military and we trust him to look after us."

Carol's husband was called to the Gulf initially for 90 days; however, the posting is now indefinite. Chaplains aren't rotated like the soldiers to whom they minister; there simply aren't enough of them to go around.

"We try to write to each other everyday," says VandeSteeg. But the mail is sporadic so the letters arrive in bunches with days of nothing in between. Initially the couple was able to speak over the phone once in a while; however, since war was declared that has been impossible, explains VandeSteeg.

A purpose

In some ways Carol is excited for her husband. "He has the opportunity now for ministry that would be meaningful; [the chaplains] have a purpose for being there now," says VandeSteeg.

VandeSteeg says that before the outbreak of war it was common practice for chaplains to sometimes attend briefing meetings and they would often be asked to pray for the forces or the mission while there.

"Now, the men ask for the chaplains at every briefing. They are asking him (Marinus) to pray for every mission and even asking that he meet their plane when they return from a mission," Carol describes.

For herself, VandeSteeg says she has a lot of support around her. "I'm on a real supportive base," Carol asserts as she describes the weekly meetings held for the spouses of service people in the Gulf to brief them on developments and provide general information.

Community support

"We also have a lot of civilian organizations from the area offering services to the base, like support groups and entertainment," she adds. Carol says she also is in touch with Mel Flikkema of the Christian Reformed Church (CRC) Chaplaincy Committee in Grand Rapids, Mich., once every two or three weeks to exchange news.

Flikkema says the wives of the five CRC chaplains are no softies. "They know what they're doing and they are all holding up fine, these aren't wishy-washy women," says Flikkema who is in touch with all five women on a regular basis.

Carol says her two sons, Mike 19, and Dan, 17, share her assurance that their husband and father will be safe despite a possible long ground war. "They know they don't have to worry," says Carol, adding that other Christian spouses also share that same assurance that the Lord is looking out for their family members.

In this issue:

A short story by Carl Tuyl explains "Theodore's Calling to the Ministry" . . . . . pp. 10-11

Frank Sawyer explores the earthy yet profound poetry of Robert Frost . . . . . p. 12

If you're a "rapper" you'll enjoy Peter and Marja's advice to a fellow rapper about potential love . . . p. 13

Pluralism means unity amid disagreement, says Griffioen

Photo: Rita Vander Veen

Sander Griffioen speaks out for religious pluralism.

Robert VanderVennen

ETOBICOKE, Ont. — What space is there for religion in public life? Professor Sander Griffioen of the Free University of Amsterdam recently dealt with this question by advocating religious pluralism in a society where religious differences are publicly expressed and publicly acted upon.

Griffioen spoke to about 100 people at a meeting co-sponsored by the Institute for Christian Studies, Christian Labour Association of Canada and Citizens for Public Justice.

The Christian religion wants to be public, said Griffioen, quoting Jesus' statement that he said nothing in secret. Yet the Christian Gospel is always controversial when it is applied to public life.

In the past century a way of resolving this problem was a certain understanding of "faith and reason." Reason was public and could be agreed upon without bringing in religion, which was private because it is based on revelation. But then came a new development, spurred in part by the philosophy of Herman Dooyeweerd in the Netherlands — reason is now understood not to be religiously neutral!

I'm OK, you're OK?

So now different religions are becoming more publicly accepted. But the result is relativism, the notion that all religions are equally good and none of them really matters in the search for truth.

Griffioen reviewed the contributions to the solution of this problem offered by such diverse writers as Walter Lippmann, Hannah Arendt, Richard John Neuhaus and Robert Bellah.

Public expression of conflicting views has two elements, said Griffioen. There must be space and opportunity for different views to be strongly expressed. But also in disagreeing we must want to seek each other out and hold on to each other. By trying to persuade others, we are acknowledging that they are of worth, that they are worth persuading.

"How can you have unity — how can a country hold together — if people hold strongly conflicting views?" Griffioen was asked in the discussion period. He replied by quoting W.H. Auden: "All real unity commences in consciousness of differences."

It is not inevitable, he added, that strong differences result in the wars of Northern Ireland and of Lebanon. The Dutch have a history of living with strongly-expressed public religious differences, for example. What is needed — also in Canada — is the strong desire for unity, which should be our wish in the crisis of our culture, Griffioen said.

A chaplain's report from the Persian Gulf

Donald G. Belanus

USS BLUERIDGE, Persian Gulf — Despite our prayers, war has begun. Life at sea has changed substantially, as we begin a whole new ball game. Though we don't have access to live news coverage, we have the flagship advantage of knowing what's about to happen (at least, from our side) before an attack is launched. Thusfar, we've been fighting a "civilized" war, targeting military facilities — the same cannot be said of our enemy. I'm no great supporter of extravagant defence spending, but it certainly does make a difference to know that some of our expensive, high-tech weapons are now saving our bacon.

See **A CHAPLAIN** -- p. 2.

Thinkbit:

Nothing is impossible to us who believe nothing is impossible with God.

Submitted by Rev. Nicholas Vogelzang

The 'now' generation speaks up

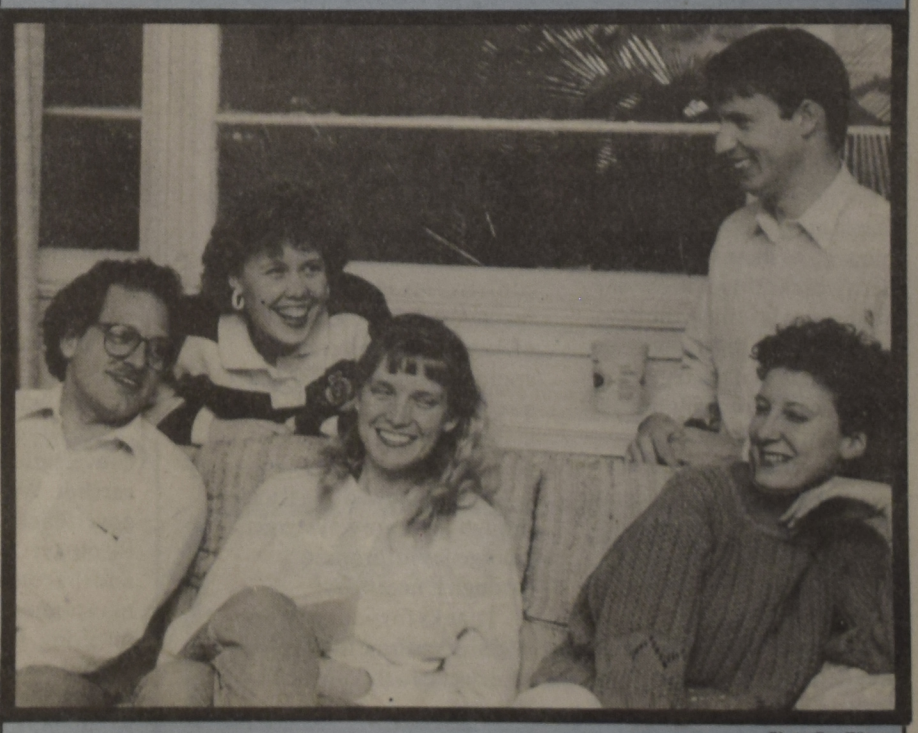


Photo: Bert Witvoet

As part of his sabbatical, Bert Witvoet held discussion evenings with young adults between the ages of 25 and 35 in 14 towns throughout Ontario, Alberta and British Columbia. In the next few months he will write several articles based on his findings. In this week's editorial Witvoet lets some of the young adults speak on the topic of Christian organizations. Pictured are a few Torontonians he met on his travels.

THEOLOGICAL COLLEGE
OF THE
CANADIAN REFORMED CHURCHES

Five stories from the front in the Gulf War

Marinus VandeSteeg

An experience that taught me flexibility and something of what it means to "walk by faith" happened on Aug. 13, 1990, when I was called to the Middle East for Operation Desert Shield on a 2-hour notice. I was counselling at 10 a.m. when my boss interrupted the session. (Something which is never done!) He informed me I was selected to go to Saudi Arabia. I asked, "when," he said, "today at 12 o'clock." In a flash I had to go home and pack. I first went to get Carol, my wife, from her job. I hated to tell her I was going to be leaving her in two hours but I had to. She and I got home and we told our son, Dan. Immediately they helped me pack and Dan went to the store to get my supplies. We were all in shock and yet had to keep our wits about ourselves because I had to have the right supplies. Once packed, we had prayer around the kitchen table, through tears. Dan and Carol brought me to the flight line and within an hour I was gone. Just before I boarded the plane I found out I was not going to Saudi Arabia but to another location (classified). That greatly relieved me and the family. It took me one week to get to my remote location and before I could let Carol know I was safe. That week was like a tunnel experience. I was out of touch with my family and the world. What a great relief when I could hear Carol's voice again!

Alone in war

I counselled extensively with a bomber crew member who was having marital problems. His wife of 10 years had written him a "Dear John" letter. He was totally surprised and shocked. After two months of separation from her (due to the middle east crisis) and after many attempts to talk to her on the phone and communicate via letters, the situation got worse. She was hardened to the point that she no longer wanted to talk to him and said there was no chance for reconciliation. Within a few weeks he got the divorce papers in the mail. That day he and I met to talk. He said something that struck me: "I left home to go to war. Now I am ready for war with no home to go home to." I saw the epitome of sorrow and dejection sitting across the table from me. I felt truly sorry for him.

Should they die

"Chaplain, thanks for a helluva sermon," was one of the responses from a bomber crew member after last Sunday's worship service. I had preached on Philippians 2:5 on "Having the mind of Christ." I applied this to the possibility of some sitting in chapel who might this week have to fly into battle and die. Though the sermon and service was somber, it was "good news" because as Christians (followers of Christ) we could be assured of our eternity and, therefore, based on God's taking care of us, we could face an uncertain future. Helping individuals to face reality has been a great help. I see the grace of God at work in people as they face their uncertain future (war).

Silent witness

A senior Non-Commissioned Officer search me out before he left our location. He thanked me for "being" Christian. I was puzzled and asked him what he meant. He said that he did believe in Christ as his Saviour but that he did not come to chapel services because he had been "burned" in a church sometime in the past. Therefore he had, "had it with organized religion." He appreciated that I always accepted him and never forced him or embarrassed him into coming to chapel. But the most important thing to him, he said, was that he saw commitment to Christ in my and other's lives on a day-to-day basis. That "type of Christianity" made an impact on him that changed his life.

Thumbs up

We are at war with Iraq. I and other chaplains meet with the bomber crews before they take off. We talk briefly with them and have prayer. We are also among the first to greet them at their planes when they return. Many have come to a faith in Jesus Christ. Many have not. Some are outspoken regarding their faith, some quiet, others never talk and I don't know if they even have faith. My heart aches and wants each to know Jesus as their God, especially as they fly "into the jaws of death." I hate to see them die (as well as anyone else, including their enemies) before coming to a saving faith; eternity hangs in the balance. I had hoped they would be streaming into the chapel to find God but the stream is only a little more than a trickle. Yet, I rejoice for each that does come to the Lord. The conversions are gaining daily. We chaplains are very appreciated by the air crews, especially for the prayers we pray for them. It's heart-warming to know the Christian pilot who gives me the "thumbs-up" sign as his plane taxies past me in preparation for take-off. I pray all the crews would know Christ. I pray the enemy would know Christ.

Major Marinus VandeSteeg is a Christian Reformed Chaplain serving a United States Air Force unit somewhere in the Persian Gulf region.

A chaplain's letter

... continued from page 1.

For now, morale has actually picked up — we'll see how things go as the inevitable sacrifices continue. In the daily intelligence briefings the news is mixed — we're having some "successes" but the danger continues. I've encountered no overnight conscientious objectors, but most of us are very serious about our General Quarters duties, carrying our gas masks constantly, and taking our nerve agent pre-treatment tablets at the prescribed intervals. We all dread the day the ground war begins.

I wish I could report that wartime ministry had heightened my ability to wax forth lyrically. Frankly, the enormity of the crisis practically tongue-ties me at times. I'm very thankful for the friendship and assistance of (especially) my Catholic confrere, my Protestant "lay reader" (who is also our dental officer), and our inimitable command master chief. It's also heartening to see both the Captain and the Admiral at worship every Sunday.

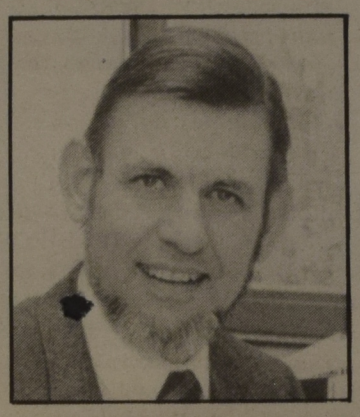
Mail has slowed to a trickle, though there are ways to get emergency information through if necessary

Thanks for your prayers. Please continue to pray for a quick end to this mess. God bless.

Commander Don Belanus is a Christian Reformed Chaplain serving aboard the United States Naval Ship, USS Blueridge, in the Persian Gulf.

For the time being...

Adrian Peetoom



Big houses and visions

A friend and I (he was born and raised in *Kommerzijl*, the Netherlands, and proud of it), were talking personal histories: growing up in small-town rural Holland; biking to school through bitter-winter polders; living in small houses; World War II. Because of where we lived, neither of us had suffered from malnutrition, not even in the grim 1944-45 winter. But we wore clothes for a long time and had shoddy footwear with which we couldn't play soccer. Cooking and home heating became gifts available only for parts of the day. Families huddled together, often in one room, around whatever small stove was kept going with wood, peat or coke.

I've wondered a lot these past years about why the generations after mine see the world so differently than mine does. Why is it that my children — and the children of so many of my friends — not only act and think differently than I do, but why topics I still think should be important for Christians today seem remote to them. Above all, I wonder why they have no visceral sense of history, of a Church in culture, of a "before" and "after" significant world events (some long ago), of serious topics that took the Body of Christ generations to think about. It's all so "NOW" these days.

Overhearing plays a vital role

My friend and I sat huddled with our parents and their friends around a small source of heat. Unless we played outside we had to be with them. Bedrooms were too cold and small. The kitchen would be warm only during cooking.

We sat, not officially part of the conversation perhaps, but certainly within earshot. We heard their talk: about church, government, history, politics, tradition, theology. Of course women didn't talk much, and the conversation was confrontational too many times. The topics weren't even always inspiring. But over the longer haul our parents played out for us their self-images as Reformed people, and those images included a sense of belonging to a generation of culture transformers. We youngsters could not help absorbing that tradition, and perhaps even feeling our own life's agenda being shaped.

But we got rich in Canada. We bought houses with central heating. Eventually we built a playroom/family room off in the corner or in the basement. We stocked it with toys, a TV and some sound equipment. We got used to not having children around when visitors came. In fact, when we invited our children to stick around when guests came, they usually had something better to do, often in the family room. So when did our children get a chance to receive more than an occasional glimpse of how we thought when we talked politics, theology, church, etc.? They may have heard it, from us their parents, from Christian school teachers, from church pastors, but did they hear it *so that they felt it?* The generation of my own children clearly hasn't.

Affluence dulls consciences

My contemporaries are not all necessarily that interested in those issues anymore, either; and I wonder about that too. It could be advancing age and the rebound of tough early immigrant years. But I also wonder about the effect of our large comfortable houses on us. Does passionate interest in justice, in the Kingdom of God, in politics and government, in church matters, in education, require a smoky, small, inadequately heated house with grounds-filled coffee and peasant food, with bodies close together and arguments bouncing from walls you can touch? Has wealth made us all dis-interested? Is a big house an invitation to become dull and boring?

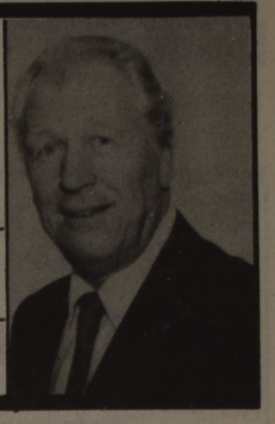
I visited an 87-year-old aunt in Groningen last September. Still perky, she lives alone in the same house where she lived with a husband and two children for many years. Bustled while father, son, brothers-in-law and nephews were locked in verbal combat.

And then it hit me. Right in that small room where the bodies crowded, a fairly sizable *bookcase* contained titles I still remember, mostly non-fiction. Now the whole house is roomier, for my aunt seldom has visitors anymore. And the bookcase is gone too.

Adrian Peetoom visits many homes that contain no books on important contemporary topics.

Pressreview

Carl D. Tuyl



Ottawa balance sheet magicians have been hard at work to put the finishing touches on the budget. Our *numero uno* publican Mr. Michael Wilson, who is rumoured to suffer a slight case of burn-out, has promised a recession-fighting budget with lots of cuts in government spending and no new taxes.

★ ★ ★

Experts are examining the country's economy like doctors standing around the bed of a patient in intensive care. They are also coming up with widely differing opinions. A headline in the *Toronto Star* read: "Recession to ease in spring ...." The same day Statistics Canada said, "Recession worsening," and yet another leading think tank suggested the economic slump may be almost over. Take your pick!

★ ★ ★

The constitutional debate rages on like a forest fire out of control and no firefighters in sight. Frere Jacques is miffed about Mulroney's "dream merchant speech." The Mouvement Quebec 1991, formed to push for a referendum this year gained the support of many prominent Quebecers. Claude Masson of *La Presse* said in a long editorial that everybody could wait a year or two, and that holding a referendum this spring would clearly be premature. Executives of Quebec's largest companies are strongly opposed to separation and believe that a break from Canada will hurt the province's economy. One more? OK! Quebec's Intergovernmental Minister, Gil Remillard, announced that the Allaire report was only a starting point for negotiation. More of an all-air report, so to say. The country lost a strong centralist exegete of the constitution in the death of Eugene Forsey at the age of 86.

★ ★ ★

Now for the more serious news: The H.J. Heinz Co. announced that it is now marketing 95 per cent fat-free meals for cats.

★ ★ ★

Baby bonuses, beloved by the baby boomers, might be on the way out. Conservative members of a Senate committee studying child poverty have suggested the federal government consider scrapping universal family allowances in favour of paying more money to poor families with children.

★ ★ ★

Agriculture Canada is also standing on guard, I'll have you know. They have come up with the idea of planting fake cattle in pastures. These imitation cows would be smeared with a compound that would attract blackflies. The real cattle then could go on unhindered with the business of producing milk and T-bone steaks. Shows you that Agriculture Canada is with it, eh?

★ ★ ★

And so is our Minister of Indian Affairs, who had been looking for several months to find a scapegoat for the miserable Oka affair. He's got one. It appears that the whole thing was due to internal divisions among the Mohawks. Presto! The opposition said that the Ministry of Indian Affairs could not so smugly do the Pontius Pilate hand-washing act. But what do they know, right?

★ ★ ★

A pint of milk a day may lower the risk of heart attack, according to a new British study. Milk may contain an ingredient that has a cholesterol-lowering effect. Eat, drink and be merry won't do nowadays. It has changed into eat, drink, count the calories, measure the cholesterol, take note of the iron content, and weigh the protein. Gimme a break! And pass the gravy.

★ ★ ★

Well, welcome to the Dark Ages, and listen to the sound of grief. The Russian peace initiative went nowhere. Saddam Hussein was petrified in his macho stance, and the coalition forces smelled victory. Radio Bagdad now calls itself "Mother of Battles" Radio. As an accompanying comment I record here the civilian deaths caused by guns and bombs in the last 50 years: W.W.II (1939-45), 18.7 million; Korean war (1950-53), 1.5 million; Vietnam (1965-75), 1 million; Afghanistan (1978-89), 670,000; Ethiopia, 500,000; Angola (1975-89), 320,000; Lebanon (1975-89), 115,000.

★ ★ ★

And now a warm round of applause for Iceland, please. Thank you! Iceland was the first country to recognize Lithuania and establish diplomatic ties with that republic. The Soviets were frothing at the mouth about it and recalled their ambassador in Iceland. All three Baltic republics, Lithuania, Latvia and Estonia, were absorbed into the Soviet Union under a secret pact between Adolf the Hun Hitler and Joseph Sadist Stalin. The Russians were also none too pleased with the Canadian presence in the area. Our Minister of External Affairs, puncturing the air with his stretched fingers, as is his custom, defended our diplomatic position with great dignity, as is also his custom.

★ ★ ★

Nikolai Krasnoshchekov, Moscow's Deputy Head of the State Food Committee is not very optimistic about Russia's coming seed and harvest seasons. There are problems with the supply of spare parts which have rendered tens of thousands of tractors as immobile as the neighbour's cat during nap time. European Community Foreign Affairs Ministers have decided to start freeing the equivalent of about $1 billion Cdn. in aid to the Soviet Union.

★ ★ ★

Short wave medley: at 6020 megahertz the Dutch scolded the Belgians for not helping enough in the Persian Gulf; at 6145 the Germans chastised their fellow citizens who sold war material to the Iraqis; at 5960 two Japanese commentators offered the opinion that the sanctions had not been given a chance to take effect. And on, and on, and on around the world.

★ ★ ★

And President Bush, mindful of the "read my lips" boo-boo, has hired a new speechwriter. He is Tony Snow, a former columnist with the *Washington Times*. Prepare for some real Snow jobs.

★ ★ ★

Some three million Muslims live in France, more than in any other country in Western Europe. Their popular support for Iraq is strong which makes many of the French *tres nerveusement*. So far, however, no fraction of France's Muslims has taken up Saddam Hussein's call for holy war. Holy war is an oxymoron, isn't it?

★ ★ ★

The Winnie Mandela trial has a sort of Mafia taste to it. Kidnapping and assault charges against Winnie may be dropped in three weeks if a missing witness cannot be found in that time. I would not want to bet my half of the electric blanket on that witness being found.

★ ★ ★

And maybe you wanted to know where Bata shoes are made. In the land of sombreros and enchillades: Mexico. And I have been talking to machines quite a lot lately. At the tone of the beep I say: pray for peace, give of what you have, show compassion, and call me sometime. I refuse to talk to these contraptions, old-fashioned geezer that I am.

★ ★ ★

Somebody said: Sermons are like jokes, hard to remember. I do remember some, though. To show how old I really am, I'll tell you that I remember a sermon of the late Prof. Dr. K. Dijk. How's that for dating yourself?

Carl D. Tuyl is a chaplaincy co-ordinator in Canada and lives in Kingston, Ont.

Canadian Federation of Christian Reformed Women

Bursary

The Board of the Canadian Federation of Christian Reformed Women invites young women (16-25 years), members of the Christian Reformed Church in Canada, volunteering in CRC mission projects, to apply for a bursary of $500 (or part thereof).

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The 'now' generation speaks out on Christian organizations

I completed a tour of 14 cities and towns in Ontario, Alberta and British Columbia recently. It was part of my sabbatical agenda. In each locale I met with a group of eight to 12 adults between the ages of 25 and 35, single or married, all members of the Christian Reformed Church. In most cases I had sent a series of questions ahead of time to the group, questions about the Christian Reformed Church, Christian schools, Christian organizations, their parents' influence, their personal lifestyle, personal faith and a few other items. It was not a debating situation. Every person was encouraged to make his or her own statements. I just listened, took notes and taperecorded the conversations.

I have gleaned a lot of material from those meetings, some of which I hope to share with our readers from time to time. In this editorial I want to let some of these what I call "young adults" speak on the topic of Christian organizations. The question I asked them was, "Do you favour, support, ignore or oppose Christian organizations?"

In favour, but ...

Most participants thought that Christian organizations were a good idea, but it sometimes sounded to me as if they would be perfectly satisfied if these organizations remained in the idea stage. The following statement by someone from Chatham is perhaps fairly typical of the attitude of this age group: "The organizations are good. But I personally ignore them because there are tons of people who support them. I have a burden for local evangelism." Fair enough. But some of the organizations would like to locate those tons of supporters, I'm sure.

Someone in Edmonton confessed, "I definitely support [Christian organizations]. But I sheepishly admit that I have never *directly* supported them, only through church offerings." A person in Brampton admitted: "I favour them, but I don't actually support them." Someone from Victoria said, "I don't want to spread myself too thin, working for the church as I do." Someone in Kentville said bluntly, "I ignore them." (Anne Hutten, a member of the Editorial Board of *Calvinist Contact* who led that meeting on my behalf, added as a footnote: "None of these organizations have a visible presence in Nova Scotia.") So much for tons of support.

But what does financial support really mean? Someone in Surrey said, "Sometimes organizations take away from your individual responsibility. You contribute some money and you think you're finished." But another person in that group felt that financial support does not necessarily mean abdication of responsibility: "Because I have children to look after, I cannot always get out there and do the work myself. The least I can do is support these organizations. Because I am at home I can pray for them." Now *that* I call "tons of support."

There are admirers

Quite a few of these "young adults" are glad that there are Christian organizations. Someone in Edmonton said, "Most of my life I was not aware of these organizations. For the most part I'm impressed. These organizations offer an opportunity to put faith in action." Another person in Calgary saw an additional bonus: "One positive thing about Christian organizations is that they develop leadership skills in people who would not have that opportunity in their work environment."

One fellow in Toronto said that "Christian organizations are important, even if they are not always so influential. It's good to have them as witnesses. They can demonstrate that there is a different way of doing things." And someone in Lacombe thought that support should be translated into action. "It's a time for us to move into the Christian organizations," he said with a quiet nod. "Give the old guys a break." Now that's talking turkey.

But wait; someone in St. Catharines was strongly opposed to Christian organizations. "I am not in favour of Christian organizations," he said. "Why can't we work as a group of Christians in existing organizations? Be a salt in society as it exists today. We end up having less impact because we have to spend so much time organizing." A person in Bowmanville had a similar idea when it comes to politics: "Maybe we should infiltrate the secular parties," he said. "Work through the Conservative Party." Most people in his age group would not dismiss that possibility out of hand. In fact, a young man in Hamilton who works for one of the Christian organizations said, "I still have a strong feeling for the infiltration method. We can't solely rely on Christian organizations."

Lack of knowledge

Most people in these groups wanted to be assured of a fair degree of effectiveness before they would throw their weight behind any of these organizations. Yet some would agree with the person in Belleville who said, "I think we ought to support a Christian party no matter what. They may not win the election, but as Christians we should take a stand."

My overall impression of the majority of the participants was that they are not well informed. Someone in Sarnia said, "I personally don't know too much about Christian organizations." This was echoed by someone in Abbotsford: "I don't really know what any of them stand for." So the advice offered by a member of the Hamilton group makes sense: "The organizations should not assume that people know about them or that people will agree. They have to explain."

In general, though the "young adults" who do know something about the organizations appreciate that some people are slugging it out there on their behalf, but they do not necessarily bother to get involved themselves. This is how someone in Chatham put it: "We have been kind of numbed because we have heard too much about Christian organizations from our parents. The time will come that we will discover that these things are important."

A cultural vision

I hope that these last words are prophetic. The Reformed community has a number of precious jewels on its collective ring which I would hate to see become tarnished through benign neglect.

The idea of sprouting Christian organizations is unique to the Reformed community. If there is a social or political problem somewhere, the United Church of Canada might decide to appoint a taskforce. The Roman Catholic Church might speak out through a papal encyclical or a bishop's study paper. The Baptist churches might send missionaries. The Mennonite churches might send relief teams through the Mennonite Central Committee.

And what would Reformed Christians do? They would not first of all turn to their churches. Apart from sending relief through the Christian Reformed World Relief Committee, they would look to a Christian party, a Christian union or a Christian advocacy group established for the sole purposes of addressing political and social problems on a continuous basis. That is the unique approach taken by those who understand that the missionary mandate is interwoven with the cultural mandate.

Pray God that this vision will not be lost as the next generation takes over from "the old guys."

BW

Longer letter

Secular world is 'doing it right' in the Gulf

Allow me to respond briefly to the articles by Bert Witvoet and Homer Samplonius (C.C., February 15) on the Gulf War.

It is all good and well to argue that the sanctions against Iraq should have continued without going to war, but such economic warfare is also warfare. By endorsing sanctions Witvoet agrees that intervention against Saddam Hussein and his regime was legitimate and called for. Furthermore, who, other than the United States and to a lesser extent Britain, was willing and able to do the sanctioning? Canada perhaps? The Americans were bearing the brunt of these sanctions by assembling a force of some 400,000 men in the Gulf region.

While it is true that war is much more costly in the short run, the cost of maintaining a force massive enough to strangle Iraq economically in the long run would have been exorbitant — assuming, of course, that such sanctions would have had the desired effect, namely forcing Iraq to give up Kuwait, something that is highly dubious.

I don't like your quick explanation, Bert, that proportionally there are so many black soldiers in the U.S. army "because black young men and women, who cannot find a decent job in their society, find it necessary to join the army...." The enormous social problems among American blacks have much deeper roots than their inability to find decent jobs. Space doesn't permit to deal with that problem here. But your analysis strikes me as somewhat shallow, not unlike the comment of one TV reporter who said that the myth of racial discrimination can now be laid to rest because America's supreme commander, Gen. Colin Powell, is black.

Good versus evil?

As to good versus evil, I agree that we must be careful with that distinction, if only because it has such religious overtones. Nevertheless, we should not hesitate to call Saddam Hussein evil (like Hitler or Stalin) and the forces arraigned to overthrow his regime as good. Not in the absolute sense, of course, but in the general (and limited) sense that also prompts us to say that it is good to have a police force which maintains law and order and fights organized crime (which we should not hesitate to call evil.) If we fail to make that distinction and insist on using the terms good and evil only in their absolute, biblical sense, we doom ourselves in this dispensation to the role of handwringing spectators.

As to Homer Samplonius's remarks: Why is it that we never learn from history? Of course, one must be careful drawing parallels between Hitler and Hussein. But that does not mean that such comparisons are always wrong. The facts are that Hussein is a ruthless man who murdered 1,000 of his countrymen and women (the Kurds) with nerve gas, who unleashed an eight-year war on neighbouring Iran that cost a million dead, and who overran Kuwait in a brutal land grab. (For an excellent historical analysis of the history of the Gulf states, I refer to *The Persian Gulf Unveiled* by John Bullock, which clearly shows that Kuwait, the United Arab Emirates, and the other Gulf states are not colonial leftovers.)

But coming back to history: How can we forget the pathetic and fruitless plea for help by Ethiopian emperor Haile Selassie before the League of Nations in 1935 when his country was overrun by Mussolini's hordes! The international community chose to turn a deaf ear. It also turned a blind eye when Hitler reoccupied the Rhineland in 1936 and when he swallowed up the remains of Czechoslovakia in the spring of 1939. Of course, war must be a last resort, but sometimes "last" is too late, as Britain and France discovered to their horror on Sept. 3, 1939, when they finally declared war on Nazi Germany.

I know very well that there is still too much unholy fire on the altar of the coalition now fighting in the Gulf. There always will be in this sin-stricken world. I also know that the situation is immensely complex. The issue is not only Kuwait. Not even only oil. In my opinion the greatest threat posed by Iraq is the destruction of the fragile balance of power in the Middle East. But whatever the case, let us rejoice when occasionally the secular world does it right by recognizing and stopping the march of what can only be described as utter evil.

Ed Vanderkloet
Rexdale, Ont.

Letters

Church should advise, not dictate to, government

In the *Calvinist Contact* of Feb. 8, 1991, an article titled "Christian Churches in Canada take a united stand against Gulf War" appears. The issue is complex as both Dr. Cooper and Professor David T. Koyzis point out.

The "just war" theory is mentioned, but those church spokespeople seem convinced that the criteria for a just war have not been met. Personally I tend to think that the criteria has largely been met (see also Christian Reformed *Acts of Synod* 1982), Art. 107) in so far as we can expect in this sinful world between Christ's first and second coming.

I am old enough to remember that in the late 1930s we used a discussion book on Christian politics. It stressed that the Word of God is the common basis for church and state, although each of those has its own task and sphere.

There are times when the church has to speak out and confront the state with the general principles of the Word of God as they apply to justice, and now about war and peace. When that is done, the state has its own conscience and responsibility about the how, where and when to put this into practice.

The church does not have the task to study all details (even if it were capable of doing this) and to then give the government a detailed agenda.

The influence of the Russian Orthodox Church culminated in Rasputin advising the Czar and especially the Czarina about how to run the Russian country. I, for one, do not cherish the thought of a group of "little Rasputins" representing *instituted* churches, daily or weekly telling Czar Brian or Chretien or Czarina Audrey in detailed fashion how to run Canada.

John Den Boer
Port Perry, Ont.

Organization helps gays leave their lifestyle

Re: the letter from the AWARE group, Toronto (C.C., February 1). Yesterday I read the piece in the paper which is finally an answer to Ineke Parlevliet's letter [asking homosexuals to help her biblically understand them].

So the AWARE group "seeks to honour God as it assists people of differing sexual orientations live fulfilling, God-glorifying lives with the community of believers"?

To tell you the truth, it makes me feel sick that not one minister in [the Christian Reformed Church's] Classis Toronto is giving these people advice from the pamphlet "This Fearsome Sword" by [CRC radio minister] Dr. Joel Nederhood.

Nederhood says, "In his book *Steps Out of Homosexuality* Frank Worthen, an ex-gay and now the pastor of the Open Door in San Rafael, California, describes how gay theologians interpret Romans 1:24-27." You can read what Dr. Nederhood has to say about this in his pamphlet. He also says, "Worthen has an organization that can help gays leave their lifestyle; if you would like information about this organization, write us and we will send it to you." Dr. Nederhood's address is: The Back to God Hour, 6555 W. College Dr., Palos Heights, IL 60463.

Margje Noordegraaf
Minesing, Ont.

Wife/mother relates to 'greasy situations'

In response to a letter published in your February 8 issue, I just had to write.

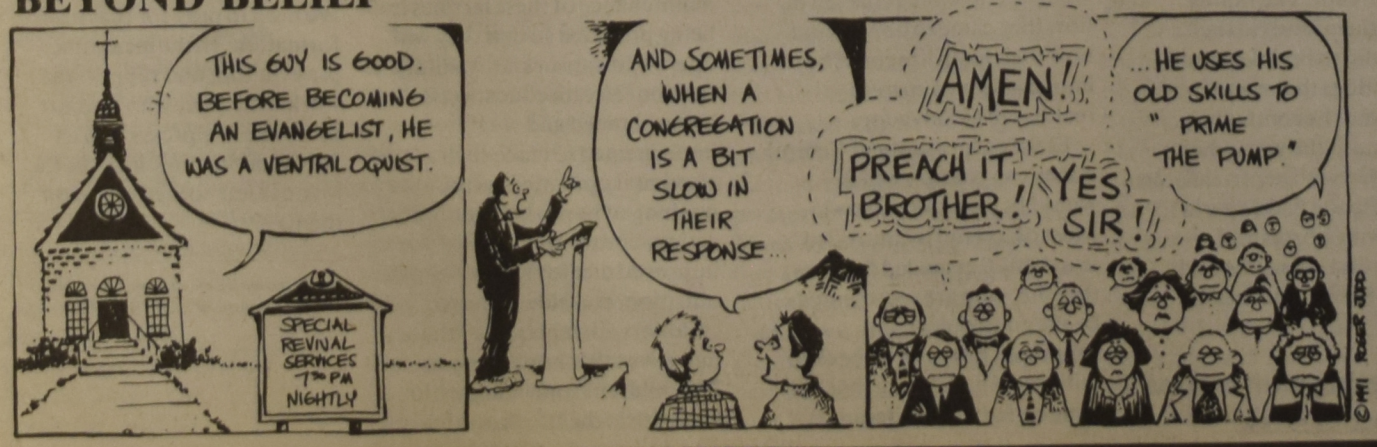
If you are planning NOT to print anymore stories like "A Greasy Situation" by Marian den Boer, I would feel cheated of my subscription price to C.C.

I thoroughly enjoy reading these well-written stories that I as a wife and mother can relate to and identify with. They also add that "little extra" to my day when C.C. arrives at our home.

Keep up the good work, Marian!

Bernice Bentum
Woodstock, Ont.

BEYOND BELIEF


THIS GUY IS GOOD. BEFORE BECOMING AN EVANGELIST, HE WAS A VENTRILOQUIST.
SPECIAL REVIVAL SERVICES 7:00 PM NIGHTLY
AND SOMETIMES, WHEN A CONGREGATION IS A BIT SLOW IN THEIR RESPONSE...
AMEN!
PREACH IT BROTHER!
YES SIR!
...HE USES HIS OLD SKILLS TO "PRIME THE PUMP."
©1991 Roger Judd

Recycle this paper

Just think: you can be environmentally friendly and fill up empty classified space all in one!

Feature

Celebration of love in El Salvador

Photos: Ray Elgersma

"This street had been their home for the last few years. Cooking was done over an open fire. There was no indoor plumbing, nor was there a well or an outdoor privy."

Ray Elgersma

She was a little wisp of a girl, perhaps five years old, in what appeared to be a nice white dress and black patent shoes. I noted her energy as she came running to meet our group, and thought: this has to be a healthy, energetic little lady. It was only when she came closer that I saw a badly scarred face and scars and marks covering her arms, hands and legs, severely detracting from the physical beauty that I had seen in this little person. But there was more.

We, a group of Christian Reformed World Relief Committee (CRWRC) staff and board members, were walking through the village of Los Indios in El Salvador. The village of 540 families was off the "beaten track," reached by driving through a field. The dirt street that we were walking on was rough and dusty. I imagined how difficult it would be to walk and to maintain cleanliness during the rainy season. The road had been two lanes; now, it was one. It was one because half of the street was now made up of small dirt lots dotted with houses made of sticks and mud.

This little girl, whom I will call Sara, lived in one of these huts with her pregnant mother and infant sister. This street had been their home for the last few years. Cooking was done over an open fire. There was no indoor plumbing, nor was there a well or an outdoor privy. Water was obtained from a nearby stream. The family relieved themselves in their yard, as did the chickens and the stray dogs that wandered throughout the community. This was also the yard where Sara played with her friends. In her playing she had come in contact with worms and parasites and her whole body was now terribly marked by them.

Competing with worms

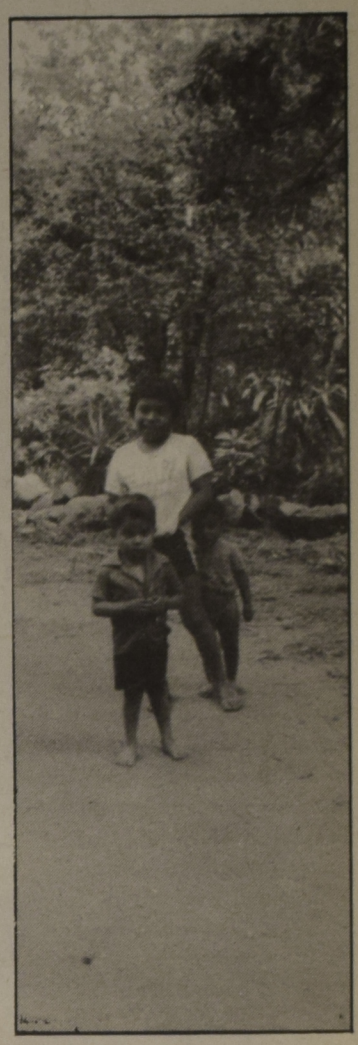
Sara and her family were not the only ones in this village who had such experiences. The village leader indicated that parasites were a major problem for almost all of the families in the village. He mentioned that they had seen worms leave the body of a child at point of death. The child's death was not so much from lack of food as it was from competing with worms for the food that had been ingested.

As we talked about Sara and other children and the impact that poverty had on these village people, we reflected on how they came to be here and how their lot in life could be improved given current realities in El Salvador.

El Salvador is a small Central American country which would fit into Lake Ontario. Most of its land is controlled by less than 20 extended families, the elite, who are represented by the government and supported by the U.S.-backed military. The fighting that has gone on for the last decade is over land reform and a better life for the largely poor population of El Salvador.

That fighting has taken its toll. About 60,000 people have been killed. Over ½-million have fled the country and an equal number have moved to safer parts of the country. This displacement has meant continued poverty and worsened living conditions for those internal refugees as they seek to eke out a living in new surroundings. Sara and her mother are but two of these displaced persons. When they came to the community of Los Indios, perhaps because there was a relative or friend in this village, there were no vacant homes or spare rooms in the existing huts. Concessions were made by the village so that they and others like them could temporarily live in homes that they themselves erected on the road. "Temporary," for many of them, has now been 10 years.

Given these realities, what can we North American Christians do? What can we at CRWRC do?



"It was only when she came closer that I saw a badly scarred face and scars and marks covering her arms, hands and legs, severely detracting from the physical beauty that I had seen in this little person."

Love expressed through health care

In Los Indios, CRWRC began working with an El Salvadoran partner organization in November 1990 to address village health needs. The thrust of our program in Los Indios is to organize and strengthen community groups, and to develop leadership in these communities so that necessary health education is provided to the people. This program works so the changes that occur in health practices will be long-term. The program is called "Celebration of Love" and integrates what we believe as Christians with what we are doing.

The first concrete activity has been the de-worming and deparitization of 1,400-1,600 children in February 1991. The villagers have determined that this was the first thing they wanted and it could happen in collaboration and planning with government health workers.

At the same time, they have begun a latrine program with active participation of those who will have the latrines. Instruction on installation and maintenance of these latrines is being provided so that they will operate in appropriate sanitary fashion. Health education is being planned and implemented to teach such elementary practices as the washing of hands before eating, body hygiene, improved diet for better nutrition, etc. Nine hundred children will be helped by these initiatives. We hope to move 300 children from malnutrition to health in the five years that this program will run. The cost in the first year will be $11,800.

Heart transformation needed

When one looks at the enormity of the problem, our efforts seem but a "drop in the bucket." But these efforts are important. Sara is important. She's a little image-bearer of God. Jesus said, "Inasmuch as you did it to the least of these, you did it unto me" (Matthew 25:40). We must work to empower the poor as God's servants. We will *want to* as recipients of God's grace.

These efforts, along with others that CRWRC and other Christian relief and development agencies conduct, will not resolve the problem of El Salvador. There needs to be a transforming of hearts so that people will love rather than hate, embrace rather than kill. We need to pray for that transformation. In the meantime, pray for too, and support the work with those who are hurt by war and oppression in El Salvador that they may see the love of God poured out upon them.

Ray Elgersma is Canadian director of the Christian Reformed World Relief Committee (CRWRC).

Cinema/Arts

What about Oscar?

The Academy Awards and film quality

Marian Van Til

It has become almost de rigueur *for film critics to periodically blast the Academy Awards. The annual awarding of Oscars, they point out, is often based more on political than aesthetic criteria. So winning such an award, they continue, may have more to do with sentimentality, to whom a filmmaker has pandered, or for what a particular actor stands — or doesn't stand.*

I have never felt compelled to write about the Academy Awards phenomenon in the six years I have been reviewing films. The irony of why I'm writing about them now is clear: in scanning the papers looking for a suitable film available in this area to see and review for this issue, I found none (outside of a few I've already reviewed).

So what about some of those critics who "dump on" the Academy Awards? Is the (American) Academy of Motion Picture Arts and Sciences which awards the Oscars not much more than a mutual admiration society? Is handing out Oscars a cynical (if profitable) ploy to get people to see movies they otherwise wouldn't see?

The answer, I think, is that much of the criticism is justified; but at the same time the awards serve the helpful purpose of giving the general public some idea of "what's out there" in films in a given year.

The Academy, which currently has about 5,000 members, calls itself an "honorary nonprofit organization" and was founded as far back as 1927 to advance the "arts and sciences" involved in filmmaking. That's why Oscars are given not only to actors and directors, but to sound and film technicians, to costume and set designers, to screenwriters, songwriters and (more recently) to special effects people — ideally, to the best, most skilful people working in all the areas that must come together just right to make a great, or at least a good, film.

In addition, the Academy has given itself the job of fostering co-operation in the film industry for "cultural, educational, and technological progress," and, of course, for handing out the Oscars each year in a televised ceremony.

It seems obvious that the Academy's purpose and goals, while noble perhaps, have become politicized and "Hollywoodized" over the years. Looking at some of this year's Oscar nominees (announced two weeks ago) and considering the lavish, long-winded and somewhat snobbish ceremony in which they are handed out may prove the point.

The "Best Picture" nominees for 1990 are *Awakenings; Dances With Wolves; Ghost; The Godfather, Part III, Goodfellas.* Among those is a film whose shortcomings critics could — and did — list in great detail and which audiences didn't like any better — they stayed away in droves: *The Godfather, Part III.* Yet it's Oscar nomination ranks it among the best four American films of the year.

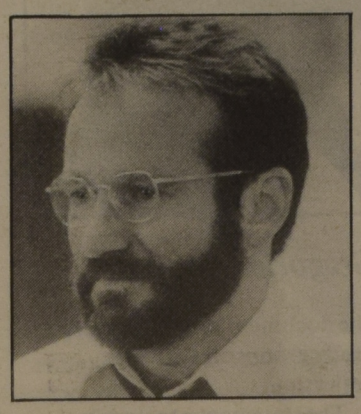
Rescue mission

It simply doesn't belong there. Its director, Francis Ford Coppola, is well-known in Hollywood and used to make some good films. More recently he has been responsible for notorious bombs, of which many people thought *The Godfather, Part III* was one. But that film is undoubtedly up there for Best Picture so that Coppola can save face and so that he and the film's producers can recover some of the vast sums of money they've lost on the film. Estimates are that an

Oscar nomination is worth a good $10 million in money recovered, and actually *winning* an Oscar is another windfall altogether. People rightly assume an Oscar nomination attached to a film means it's a good film; but sometimes the Academy cheats them, acting full of integrity all the while.

Another oddity, which smells like discrimination of one kind or another, is a film being nominated for Best Picture while its director is overlooked as Best Director. In the past, that has happened to Steven Spielberg (whose films are simply *too* popular for the Academy to maintain its slightly elitist cast, and which films make amounts of money that even Academy members consider obscene). It happened this year to Penny Marshall, director of the touching and rightly highly acclaimed *Awakenings.*

In her place, several directors whose films were not (and didn't deserve to be) among the Best Pictures were nominated for Best Director. I cannot figure out how a film can be among the handful of "best" pictures on its own, so to speak, apart from the director who crafted, sculpted and moulded it into what it is. (Think of a symphony orchestra conductor; the orchestra takes on the musical vision and character of its conductor, becoming uniquely identified with that conductor.)



Awakenings star Robin Williams

A director makes final decisions about every camera angle, every piece of dialogue and visual and audio nuance in a film. In a sense, the Best Director category is redundant. A Best Picture becomes a "best picture" not just because of its actors, but more fundamentally because of its director. A great director can elicit exceptional performances out of less-than-great actors, and stunning performances out of great actors, bringing every other element together as well. Why, then, has Penny Marshall (one of the few women in big-league filmmaking) not been honoured for her exceptional film? I can't answer that one.

Externals compete with aesthetics

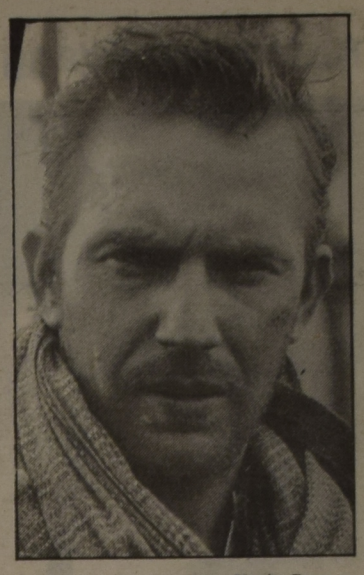
The Academy tends to give out Oscars based not only on talent, but on things like an actor's or director's age, political attitudes, whether he or she has paid his or her "dues," whether a film or role deals with a current "in" topic in Hollywood, whether it's "with it" but not too radical, etc. Appearances mean alot in Hollywood.

"In" topics are social concerns which appear in films and with which Hollywood can ease its collective conscience and feel enlightened and noble when awarding an Oscar to such a film. This year's topic is the mistreatment (past and present) of Native Americans. Thus, if I were betting, I'd bet that *Dances With Wolves* will win the Best Picture Oscar.

I happen to believe that *Dances With Wolves* was the best American film of 1990. It so happens that its director/producer/star, Kevin Costner, is a man of integrity who is decidedly uncomfortable in Hollywood. What I find objectionable is the way Hollywood, represented by the Academy, latches on to such people and films (not incidentally, Costner couldn't persuade any of the major film studios to spend their money on his film) and tries to call them its own, taking credit for the film's quality and message.

In a good year, the Academy Awards do serve to give the general public a fairly good idea of which films and actors' performances are worth seeing and which ones they will probably enjoy. The various film critics' awards, while more consistently reflecting film quality, are all but lost on the public. The New York Film Critics' awards and the Los Angeles Film Critics' Circle awards, while coming from two of the U.S.' largest cities, nevertheless are announced in newspapers and reach localized and specialized audiences.

The very visibility of the televised Academy Awards, boring and self-serving as they often are, helps get the word out to people across the



Kevin Costner

continent about what's happening in the American movie industry (while giving a passing nod to other countries' films by awarding a Best Foreign Film Oscar).

Should that word from the motion picture academy be trusted? Only to the extent that it is seen not as providing written-in-stone monuments of film excellence, but as supplying advice on a handful of the year's better films.

Three major exhibitions of Canadian art open this spring in Britain

OTTAWA (NGC) — The National Gallery of Canada is collaborating with galleries in England and Canada on three important exhibitions of Canadian painting.

The Barbican Art Gallery in London will present "Canadian Landscape Painting 1896-1939: The True North," from April 19 to June 16, 1991. Canadian museums and galleries are lending some 120 works to the show, which were selected by Michael Tooby of the Mappin Art Gallery; the show is organized by the Barbican Art Gallery whose curator is John Hoole. The National Gallery of Canada will send 29 major works in various media, including A.Y. Jackson's "Terre Sauvage" and James Wilson Morrice's "The Ferry, Quebec." This is the first significant exhibition of Canadian art from this period to be shown in Britain since 1938.

The second exhibition is by the Mappin Art Gallery in Sheffield curated by Michael Tooby. Called "Our Home and Native Land: Sheffield's Canadian Artists," it opens in Sheffield on March 2 and is on view until April 10, 1991. The exhibition will then go to Canada House in London in May 1991, the Art Gallery of Nova Scotia in July 1991, and the Art Gallery of Windsor in October 1991. This exhibition is organized in collaboration with Canada House, Cultural Centre, London, England, with the assistance of the Culture and Sport Division, Department of External Affairs and International Trade, Canada; and in association with the Art Gallery of Nova Scotia and the Art Gallery of Windsor.

The exhibition, to which the National Gallery of Canada is lending 36 works, focuses on the works of two well-known Canadian artists, F.H. Varley and Arthur Lismer. They, with the other artists in the show — E.S Nutt, Stanley Royle, W.S. Broadhead, H.H. Stansfield and H.V. Fanshaw — were born in Sheffield and emigrated to Canada. Varley and Lismer came to Canada just before the First World War and in 1920 were founding members of the Group of Seven. This is the first in-depth exhibition in Sheffield celebrating their achievements.

The shows will bring to British audiences a new and provocative view of Canadian painting. Not in decades has there been an opportunity in England to see at one time the work of Canadian artists like Tom Thomson, Emily Carr, Frederick Varley, and Clarence Gagnon who have made such a contribution to Canada's national identity. A National Gallery of Canada spokesperson says "the gallery is proud to be a partner in these landmark exhibitions."

Church

Marian Van Til, page editor

Australian Evangelical Alliance issues statement on World Council Holy Spirit theme

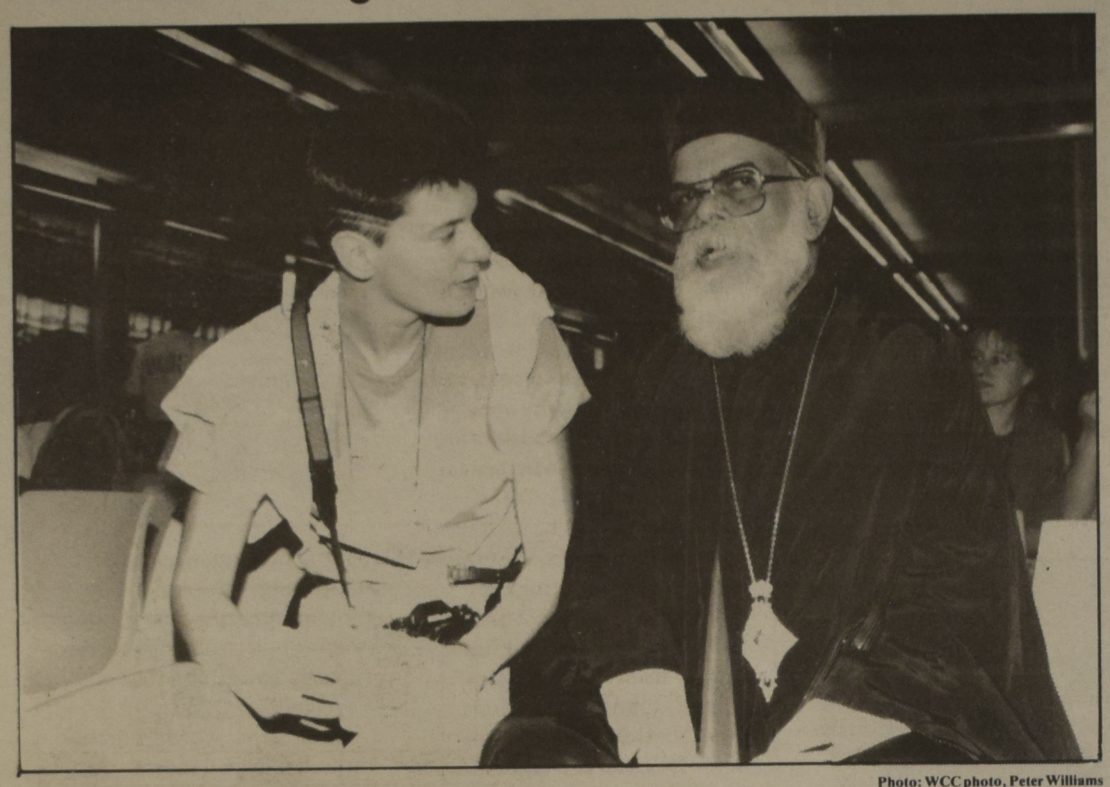


Photo: WCC photo, Peter Williams

Leith Saunders (Canada) with Metrop. Paulos Mar Gregorios (India).

CAMBERWELL, Australia (WEF) — The Australian Evangelical Alliance (AEA) released a statement at the beginning of the year on the theme of the World Council of Churches Assembly being held in Canberra this month. That theme is "Come, Holy Spirit!" The AEA's Theological Commission prepared the 1500-word statement as a contribution to reflection on the assembly theme.

According to the statement, the topic is a "distinctive and unique Christian emphasis," and, "although sometimes a matter of controversy," it is a theme "which cannot be neglected by the church, especially at this present crucial time of need and opportunity." The document affirms, "Our perspectives and priorities for prayer, reflection, and action are determined by the biblical witness, because it is through the Word that the Spirit speaks."

The statement outlines important aspects of biblical teaching on the person and work of the Holy Spirit in relation to current concerns, covering such issues as creation and re-creation, redemption, salvation, the church and the individual. References are provided throughout, making the document suitable for Bible study groups and private reflection.

The statement concludes: "Christians worldwide are fittingly called to pray with even more fervour for the coming of the power of the Holy Spirit, committing themselves to their holy calling, not grieving or quenching the Spirit in any way, but rather praying that the Spirit will indeed come to renew his church and turn the hearts of people to Christ."

Photo: WCC photo, Peter Williams

Aboriginal ceremonial welcome.

Photo: WCC photo, Peter Williams

Children were part of the service preceding an all-night vigil for Justice, Peace and Integrity of Creation (JPIC).

Book says Apostle Paul was a secret homosexual

NEWARK, N.J. (EP) — A new book by Episcopal Bishop John Shelby Spong suggests that the Apostle Paul was a secret homosexual.

"Nothing else could account for Paul's self-judging rhetoric, his negative feeling toward his own body, and his sense of being controlled by something he had no power to change," Spong wrote in *Rescuing the Bible from Fundamentalism* (Harper).

Spong is a leader of the liberal wing of the Episcopal Church in the U.S. and made waves in the denomination a year ago when he ordained an openly homosexual man as a priest. That act drew censure by fellow bishops.

Dave O'Brien, evangelical Bible scholar and author of *The Handbook of Bible Difficulties* (Bethany House), says Spong's book is nothing new. "What he has to say is essentially the same sort of thing that people have been doing for the last 30 years with other authors, where they try to psychoanalyze the author to find deeper, hidden meanings in the writer's allegedly twisted psyche."

O'Brien dismissed Spong's theory as unsupportable. "To begin with, he talks about Paul and his hatred of the body, but Paul doesn't hate the body. I wonder if he's ever read Paul's books; he obviously doesn't know what Paul means. Paul talks about the flesh, which in the best Rabbinic sense is seen as 'weak'."

O'Brien concluded, "There is no evidence whatsoever for his contention other than this sort of psychoanalyzing. I'd put the book in the same class as *The Passover Plot*. It's somebody who's got an ax to grind, and a man with an ax to grind doesn't really have to be hampered by the facts."

In this issue look for Brouwer & book review on page 14!

American evangelist invited to return to Romania

PORTLAND, Oregon (EP) — Evangelist Luis Palau has been asked to return to Romania for evangelistic meetings in five cities. Palau plans to visit the country May 21, exactly one year after his historic nine-day campaign in three Romanian cities. More than 46,000 people made public decisions for Jesus Christ during that campaign. The Evangelical Alliance of Romania, formed in March 1990, just months after the revolution of December, 1989, is once again sponsoring the Palau campaign.

Paul Negrut, co-pastor of Second Baptist Church in Oradea and newly-elected president of the Evangelical Alliance, says that when the Alliance was formed, its member denominations and the Lord's Army (the evangelical wing of the Romanian Orthodox Church) represented an estimated 800,000 believers. Negrut now believes evangelical strength is at three million.

"There is a great spiritual movement in the country," Negrut reports. "The churches in the villages are gaining a lot of new converts. They have outdoor baptism services so that other villagers can hear the Gospel." In preparation for the upcoming campaign, Romanian church leaders are working closely with the Palau Association to train 6,000 counsellors. In addition, 70,000 copies of LPEA's follow-up book, "Going Forward with Jesus Christ" are being published in the Romanian language.

Q & A can be found on page 13 this week!

Serving the Lord in inner-city Winnipeg

Jeanet Sybenga

We live in a world of injustice, oppression and despair. Every day we see the evidence of sin in our world. How do we respond to the needs around us? Do we live a radical Christian life that seeks to transform society, or do we ignore brokenness and injustice?

These are some of the questions I have been asking myself. We as Christians need to be asking these questions. If we are concerned about being "Kingdom people," people who are responsible for working toward justice, peace, love and holiness, we need to live out our faith in a way that makes a difference in our society. We need to be counter-cultural; radicals!

Inner-city centre

In my own struggle and desire to live out my faith in concrete and practical ways I have had the privilege of working for the Mennonite Central Committee (MCC) for over seven years.

I have been working with Native young people at Rossbrook House, a drop-in centre for Native youth in the inner city of Winnipeg. Our ministry's motto is: "No child who does not want to be alone should ever have to be."

Rossbrook opened its doors 15 years ago under the direction of Sister Geraldine MacNamara. Since then it has grown to meet the recreational, educational, social, emotional, cultural and spiritual needs of Winnipeg's Native young people. One of the unique characteristics of Rossbrook is that it's open all 365 days of the year — from 9 a.m. to 1 a.m. on weekdays and 24-hours-a-day on weekends and school holidays.

Rossbrook is based on the idea of self-help and self-referral. Young people are there because they want to be. Many of the young people face difficult situations: poverty, racism, alcoholism, drug abuse, unemployment. Rossbrook is run by the community people. Staff members are drawn from the regular attenders and participants of the programs. Young people are given responsibility and opportunity for leadership. They determine the programs and activities that take place.

Lessons to be learned

Working at Rossbrook and living in Winnipeg's inner city has taught me much about what it means to "bring the Good News to the poor." It has put me in touch with suffering, poverty, oppression, injustice and racism. Before, these things were not part of my experience; but now I am part of the lives of the poor, the oppressed and the rejected.

They have taught me more about life and what it means to live justly and compassionately. The people I work with and those I live among have challenged me to do justice and love mercy.

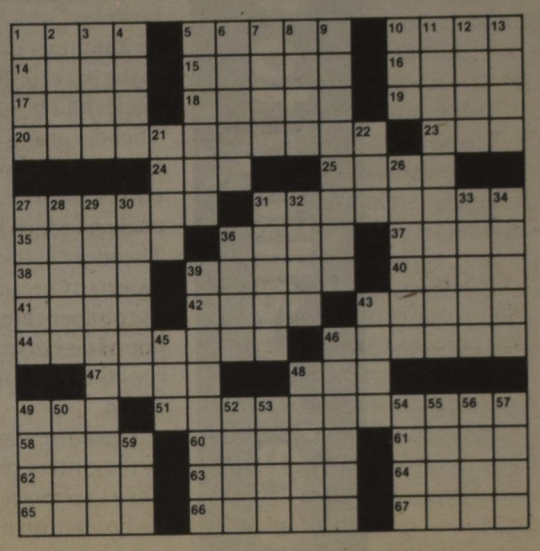
Being able to work alongside Native people has been a blessing. The richness of Native culture and their gentle presence has had a great impact on my life. They have much to teach those of us who are non-Natives, and much to share with us. We need to listen to each other and learn from each other. Together we can learn more about peace and harmony and breaking down barriers.

May we continue to allow ourselves to be transformed, to struggle to live lives of justice and mercy. May we walk humbly with our God as we journey towards the fulfilment of God's Kingdom.

Jeanet Sybenga has been a volunteer working with Native people for the Mennonite Central Committee (MCC) for more than seven years. She is a member of the Christian Reformed Church and attends Good News Fellowship in Winnipeg.

Weekly Crossword

by Harold B. Counts



ACROSS
1 Equine parent
5 Meager
10 Prison
14 Mining car
15 Misrepresent
16 Ms Horne
17 Sports stadium
18 Muse of poetry
19 Tall tale
20 Jerusalem feature
23 No longer working: abbr.
24 Agnus —
25 Actor Cobb
27 Voices
31 Thieves
35 "— Gal in Kalamazoo"
36 Duo
37 Melody
38 In the future
39 Traverses regularly
40 Wins in boxing
41 Irish Gaelic
42 Split
43 Jointed stalks
44 Harbor sight
46 4-wheeled carriage
47 Method: abbr.
48 Island
49 Louisville slugger
51 Sounding the alarm
58 Sheltered
60 Baseball great
61 Mr. Little
62 Operate
63 Nearby
64 Pay
65 — majesty
66 Belief
67 To — (besides)

DOWN
1 Put away
2 "My Friend —"
3 Rajah's wife
4 Silents' Jannings
5 Vistas
6 Dog
7 "L.—" (TV show)
8 Part of n.b.
9 Certain fishermen
10 Foxy
11 Pathetic story
12 Concerning
13 Harangue
21 Brainstorm
22 Pasture
26 Click beetle
27 Nibbles
28 Gr. mart
29 Some columnists
30 Hard
31 Virtuous one
32 Even
33 — Janeiro
34 Flippant
36 — bargain
39 Draw out
43 Baseball immortal
45 Col. deg.
46 Kind of ring
48 Win by —
49 Blubber
50 Afr. plant
52 Elite college
53 Golf club
54 Steed
55 Grape drink
56 Numerical prefix
57 An Atkins
59 Earn with difficulty

Last Week's Puzzle

H	A	F	T		W	A	D	E	R		E	D	A	M
A	L	A	I		O	S	O	L	E		B	A	B	E
H	A	R	M	O	N	I	L	L	E	B	R	E	W	
A	S	C	E	N	D		L	E	E	R		F	I	L
S	S	E		A	E	R	Y		G	A	R			
			O	G	R	E		Y	A	T	I	C	A	N
B	R	E	V	E		M	O	A	T		V	O	T	O
R	O	B	E	R	T	O	C	L	E	M	E	N	T	E
A	M	O	R		I	T	A	L		A	R	E	A	S
M	A	N	D	A	T	E		E	D	N	A			
			O	C	T		B	E	R	T		A	S	P
O	A	R		M	E	T	E		E	R	O	I	C	A
G	R	O	V	E	R	A	L	E	X	A	N	D	E	R
L	I	S	A		E	R	O	S	E		T	E	N	T
E	A	S	T		D	O	W	E	L		O	D	E	S

Group has evangelized in every country

AMSTERDAM, The Netherlands (EP) — Members of Youth With A Mission (YWAM) are about to visit the smallest 'country' in the world — with a population of nearly 70 — and by doing so, became the first mission organization to have worked in every nation in the world, according to YWAM officials. The YWAM team will travel to Pitcairn Island, far out in the South Pacific, where they will preach and pray and spread the Gospel of Jesus Christ. The visit will coincide with YWAM's 30th anniversary.

The unique accomplishment of going to every country on earth is spiritually significant, says YWAM president and founder Loren Cunningham. "We feel that there is an authority that God wants to release to us by responding to his command to 'go into all the world.' It is not something we have set out to achieve through pride, but because we believe God has wanted us to do it." Pitcairn Island was first colonized by mutineers from the *Bounty* more than 200 years ago.

Churches harbour conscientious objectors

BERKELEY, Calif. (EP) — Four churches have announced that they will provide "sanctuary" for military deserters during the armed conflict in the Persian Gulf. "We will be with them when they are told they have no alternatives left — they either go to jail, or AWOL or to war," explained the Rev. Gustav Schultz of the University Lutheran Church in Berkeley, California. The 150-member congregation is providing free legal assistance for Liann Noble, a National Guard reservist who applied for conscientious objector status when the war broke out. The other three churches offering sanctuary are: First Presbyterian Church in Palo Alto, Calif.; Beacon Street Presbyterian Fellowship in Oakland, Calif.; and University Baptist Church in Seattle. The churches have agreed not to bar the police from their buildings or lie to authorities.

Chaplains broaden vision, respond to hurting world

KINGSTON, Ont. (CCCRC) — Aware of rapid societal changes and anticipating an increased demand for the church's ministry in society's institutions, the Chaplain Committee of the Christian Reformed Church has recently drafted a new vision for service. Describing chaplains as "the church's agents, specially trained to offer the hope of the Gospel in crisis settings," the committee readily admits its corps of 90 chaplains builds the church universal rather than a specific denomination.

Chaplains are often required to answer perplexing questions about suffering, death and the meaning of life in dehumanized settings. Few agencies are more in touch with opportunities for specialized ministries, or more willing to respond to the needs of a hurting world through its pastoral presence in the military, hospitals, prisons, extended care facilities and in industry.

The vision statement anticipates an increasingly important role for lay ministry within the church and sees its corps of professional pastors, who operate where ministry and society's structures intersect, as ideal role models and trainers for the decades ahead.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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Short story

Theodore's calling to the ministry

Carl D. Tuyl

It was Uncle Herman who very early in Theodore's life had sown the seeds of a calling. He did it tentatively like a man stepping on ice of unknown thickness, or like one who carefully tests the soup for tongue-friendly temperature. Tentatively, yes, but nevertheless the moment was often defined as the formation of the embryonic stage of Theodore's calling. The conception of the calling, so to say.

The occasion was Theodore's third birthday, which was celebrated on a summer day with a picnic in the park. All the aunts and uncles had brought presents for Theodore; and as usual, Uncle Herman, who was a bachelor, outdid them all. The colourful package which he presented to Theodore in the manner of a university president rewarding a prominent alumnus with an honourary doctorate, contained a shiny mouth organ.

Theodore was mesmerized by the glittery present, and while the family enjoyed barbecued hot dogs and hamburgers with Aunt Alice's homemade relish, and watermelon and strawberry shortcake, he sat aside, indiscriminately blowing wind into the instrument.

The aunts and uncles soon engaged in their usual and favourite pastime, which was a thorough review of the history of as many ministers of their denomination as time would allow. This survey was conducted in a ritual manner, a sort of tribal ceremony in which the members affirmed their belonging to the community.

"I heard that Reverend Proest accepted a call to Duttville."

"He wasn't in his church very long, was he?"

"No, but they say that it was really time for him to go."

"Didn't he stay in his previous congregation also for less than three years?"

"Yes, where was that again?"

"Wasn't that in Spricktown?"

"Yeah, I guess you're right."

Sometimes someone would unwittingly wander off the subject like a child getting lost in his or her own neighbourhood: "I have a cousin in Spricktown." Remarks like that often evoked an exchange of wide-ranging branches of family trees, but everybody realized that such inspections of mutual bloodlines, although they would go on for considerable periods, were really an interruption of the more serious matters to be discussed. Soon Uncle Herman, like the captain of a ship that had veered off course, would steer the conversation again into the right channel and direction.

"What's with Reverend Van Buren?"

"He is separated."

"From his wife?"

"No Mathilda, from his congregation."

"Oh! For what?"

"You know."

"Is that right? I would have never thought that of him."

"You know," was, so everybody understood, a way to describe a ministerial sin that had to do with sex. It was called "you know" to keep the children in innocence, in the same way as ecclesiastical assemblies call it "conduct unbecoming a minister" to keep constituents in the dark. The discussion of "you know" required a lot of time. The family estimated the chances for rehabilitation; it distributed blame for "you know" among all the parties involved with as accurate a division as possible; and it came to a consensus on the prognosis of the length of vacancy for the congregation in which "you know" had occurred.

The discussions also often took the form of a homiletic review board with the family forming a panel of judges like referees at figure skating events.

"This Reverend Triest isn't much of a preacher, I hear." Reverend Triest served, as the saying goes, a congregation 1,600 kilometres to the east of the family's residences, but a little distance like that did not mean that the aunts and uncles were unfamiliar with the most intimate details of the Reverend Triest's professional and personal life. News travelled rapidly, carried on the mysterious communication system of the denominational tom-tom.

"He is good, though, for old people."

"Yeah, but they fall asleep during the sermon."

"He is better at night with catechism preaching."

"Too bad he is so often away to Grand Rapids."

"He keeps these bureaucrats on their toes, though."

"He got the choir going again."

"He is not as mission-minded as some of those young ones who drag every Tom, Dick and Harry into their congregations."

"And he doesn't need children's allowance anymore."

Imperceptible to outsiders, but as certainly as caterpillars will spin cocoons, the family reached a definite agreement. The Rev. Triest was OK. The news of this favourable evaluation would travel far and wide along invisible channels and result in three calls for the Reverend Triest from congregations with very senior memberships.

While all these significant exchanges were taking place, a sound that already for some time had hovered at the edge of the family's conscious hearing, took on a recognizable and definite shape. It was music coming from Theodore's mouth organ. The notes that had blown from the instrument like leaves caught in a current of wind had now been tonally ordered, and the amazed family recognized the tune: "Jesus Loves Me."

There was a moment of stunned silence in which only the mouth organ could be heard. It was then that Uncle Herman intoned: "That boy could become a minister." Nobody reacted to Uncle Herman's speculation; yet, the words could not be effaced. They sat there, inert like a rock in a garden plot or like fossils in granite. They were recorded and stored in the minds of all present. There was a solemnity to them, as if they were the declaration of marriage by an officiating minister. In spite of the hypothetical nature of the prediction, the words nevertheless carried a certain officialness. Uncle Herman was that kind of a person. His words counted. Had he not predicted that the price of gasoline would go up?

Later on when Theodore would be examined, and examined again by committees, boards, classes and synods he would steadfastly maintain that his sense of calling had been awakened that very moment. When members of these several ecclesiastical bodies would doubt that a three-year-old boy could carry such memories into the rest of his life, he would just look at the doubting person with his big blue eyes, and all doubt would vanish, dissolving in the convincing power of that glance.

Uncle Herman's intuition slowly grew into more affirmative and certain shapes. At the age of five, coached by his mother, Theodore could read the Gospel of Mark upside down, and when he entered elementary school he had committed the entire text of Psalm 119 to memory. At family gatherings he would recite that psalm, and at the end of the recitation Uncle Herman would say: "I told you, that boy could become a minister."

Theodore's parents, aunts, uncles and siblings became intensely supportive of his scholastic career. Theodore was excused from almost all chores so that he could devote himself completely to his studies. Even teachers in the local Christian school found themselves nurturing Theodore's sense of calling like it was a seedling in a tree nursery. They encouraged him with marks that were just a tiny bit too complimentary, and when necessary they pulled his failing work up to a passing level. Theodore was not attracted to physical education nor was he allowed to participate in athletic endeavours. The latter were judged to be an unwelcome and unproductive distraction from his studies.

The family also started a fund for Theodore's post-secondary education which, as everyone knew by now, would be at least an eight-year effort: college and seminary. Uncle Herman laid the foundation for the fund when at Theodore's 10th birthday he not only brought a magnificent present — the complete

Encyclopedia Brittanica — but he also handed his sister, Theodore's mother, a hundred dollar bill "for the boy's education."

Although Uncle Herman had given his sister the money quite secretly, as if it were something illegal, the news of the fund had nevertheless mysteriously become revealed to the family. Theodore's following birthdays became occasions for rapid, almost uncontrolled and explosive expansion of the fund. Uncle Herman invested it wisely and compound interest quietly worked its miracles.

A few weeks following his 16th birthday Theodore announced that he had become convinced that the Lord wanted him "in the full-time Gospel ministry." He said that already for a long time he had felt that way, but that a few weeks ago he had received certainty. His "Gideon fleece," so to say, had been the rear tire of his bicycle. It had been punctured by a nail on the road and Theodore had tried to fix it. Every morning thereafter the pressure in the tire had been quite low and Theodore had to use the bicycle pump. The morning after Theodore had almost reached certainty about his calling the rear tire had maintained its pressure. Theodore considered this a sure sign, and a definite pointer in the direction of "full-time Gospel ministry."

Theodore graduated from high school with average marks; yet, there was no doubt among either the faculty or the students who would be the valedictorian at the graduating exercises. Neither did Theodore's address disappoint them. The theme for his valedictorian speech was "Gratitude for Guidance." Uncle Herman was seen to use his kerchief surreptitiously, and his sister wept openly. The fund "for the boy's education" experienced a gigantic increase that day.

Theodore's college years were marked by a bookish and stubborn devotion to study, and an anxiety-driven abstinence from alcoholic beverages and dating. Theodore knew that both these pleasures were somehow fraught with dangers. He could not quite define those perils, but a suspicion bordering on certainty about the danger of those pursuits was somewhere housed in his cerebral crevices.

His sexual education had been limited to sermons on the seventh commandment and glimpses of female underwear on his mother's washline. He had also received Uncle Herman's counsel "to watch out for girls."

Girls frightened Theodore, and yet he loved to watch them. He felt strange stirrings when he observed their movements, and noticed how their bodies had those wonderfully soft-looking curvatures. Theodore became addicted to watching the girls' basketball team, where his admiration of all those beautiful bodies drew no undue attention. Often, though, after the games, frightful fantasies would fill his mind and Theodore would defend himself against sinful visions with the conjugation of Latin verbs and long fervent prayers for forgiveness. His college career ended eventfully with marks that were just high enough to gain Theodore admission into seminary.

At the seminary Theodore distinguished himself by exceptional punctuality and with an almost below-mediocre academic performance. He knew Greek like a taxi driver knows the whereabouts of streets of a modern metropolis: approximately. His knowledge of the other original biblical language was even a bit more vague. He excelled, however, in reciting definitions of doctrinal truths. At no meeting of the faculty or the supervising board was there ever any doubt about Theodore's calling. And when time came for graduation Theodore proudly presented Uncle Herman with a copy of his diploma. Theodore became a candidate for the ministry.

A time of utter suspense started both for Theodore and the family. As his classmates were being courted by vacant congregations with wonderful offers of gainful and challenging employment in the ministry, Theodore's mail remained limited to assurances that he might already have won a million dollars, and envelopes with coupons for pizzas, vacuum cleaners, oil changes at reduced rates and other assorted offerings. Unbeknownst to Theodore and the family, who thought him to be equal to ancient Chrysostom in preaching talent, the denominational grapevine had telegraphed from sea to sea quite a different evaluation ranging from boring to "less gifted in the area of preaching" — which meant the same thing.

Yet somewhere at the end of Theodore's term of candidacy a congregation extended to him the call to come over and help them. The call was occasioned less by divine guidance than by Uncle Herman's country-wide lobbying efforts. Theodore, who probably would have responded affirmatively to a call from an Arminian universalist congregation in Timbuktoo, wrote the consistory that he would prayerfully consider the call. Which he did. The outcome of his three-week's wrestling, as this period of contemplation is called among men and women of the cloth, was that he wrote his letter of acceptance to the consistory of the calling church. The letter of acceptance was such a moving and pious epistle that had not the church decided to close the canon, it would have certainly found a place among the other sacred writings.

Theodore's ordination was attended by all the aunts, uncles, cousins and friends. The motel in town proudly displayed a No Vacancy sign which the proprietor had borrowed from an establishment in a nearby city. When Theodore knelt for the traditional laying on of hands, Aunt Mathilda fainted and the janitor helped her out of the church, for none of the other family members wanted to miss even one minute of the service.

††††

About two years later and 2,000 kilometers east of the place where Theodore was ordained, an unnamed family gathered in a park for its annual picnic reunion. The menfolk barbecued steaks with the dedication of Old Testament Levites at the altar. The women were busy setting long rows of tables and children played baseball. When dinner was done it was time for conversation. The weather was the first subject for the discussion, but soon the discourse was steered into more ecclesiastical channels.

After some critical evaluation of the homiletic performance of the local minister and his colleagues from the surrounding area, the survey of ministerial achievements widened to take on national proportions. Careers were judged with the thoroughness and exacting preciseness of a diamond merchant weighing a priceless gem. Categories of evaluation arose spontaneously during the process, such as: "How is he with young people?"; "Does he spend enough time in his study?"; "Does he make a sufficient amount of visits?"; and "How is his preaching?" All those components of ministerial service were carefully scrutinized and judged.

And so it happened that one of the women wanted affirmation of a certain bit of insight that had travelled her way on the winding circuit of the coast-to-coast friend/family/acquaintance network. With the right inflection of modest hesitation in her voice she asked: "What's this I hear about Rev. Theodore Vanderwand?"

"He is separated," answered one of the men.

"From his wife?" one of the aunts inquired.

"No, from his church."

"Oh! What for?" asked two or three family members in chorus.

"You know," the voice answered with the solemnity of a judge giving a death sentence.

Just then, Billy hit a line drive and started to run toward first base. He stopped when his Uncle Philip, who had volunteered to be the umpire, cried: "Foul!"

Carl Tuyl is chaplaincy co-ordinator for Christian Reformed and other chaplains in Canada. He lives in Kingston, Ont.

Poetry

Dancing Around the Secret

Theology in the poetry of Robert Frost

Frank Sawyer

We dance round in a ring and suppose,
But the Secret sits in the middle and knows.

Robert Frost, *Quantula*

Robert Frost (1874-1963) as voice of the land and of the people (or a segment thereof) had a knack for including deep-searching questions in his often home-spun way of arranging things. Whether his theme is a snowstorm, a harvest field, a conversation or people, Frost frequently turns from the surface of experience to implied problematics of truth, justice, love and faith.

The following is exemplary of how he can say much in a short sketch, his imagery alive with a question mark:

Neither Out Far Nor in Deep

The people along the sand
All turn and look one way.
They turn their back on the land.
They look at the sea all day.

The land may vary more;
But wherever the truth may be-
The water comes ashore,
And the people look at the sea.

They cannot look out far.
They cannot look in deep.
But when was that ever a bar
To any watch they keep?

Speaking of the search for truth comes naturally with Frost and is one of the constant motifs throughout his years of poetic reflection.

Already in his first book of poetry, *A Boy's Will* (1913), not published until he was 39 and temporarily living in England, there are phrases that take off from surface description of daily life and dig into basic philosophical inquiry. While describing the work of turning hay by hand in a field where a butterfly flits toward a tuft of flowers ("A leaping tongue of bloom the scythe had spared/Beside a reedy brook the scythe had bared"), Frost can muse: "I thought of questions that have no reply."

Truth plays hide and seek

As easily as Frost speaks of the great whys and wherefores of human existence, so he just as readily includes God in his poems. In this first booklet we read the following:

Revelation

We make ourselves a place apart
Behind light words that tease and flout,
But oh, the agitated heart
Till someone find us out.

'Tis pity if the case require
(Or so we say) that in the end
We speak the literal to inspire
The understanding of a friend.

But so with all, from babes that play
At hide-and-seek to God afar,
So all who hide too well away
Must speak and tell us where they are.

Hide-and-seek is a basic condition of existence in Frost's view. Things, people, events are not always, nor only, what they seem to be. Some things or aspects of things are hidden. Yet when too well-hidden, truth, like a child at play, finally has to call out to let us know where to look.

Frost includes God in this scheme of things. God, too, is so well-hidden that he "must speak and tell us" what he is about. In a word, we need revelation. All of this is stated, proverb-like, in the words quoted as theme for this essay:

We dance round in a ring and suppose,
But the Secret sits in the middle and knows.

Frost does not deny the centrality of truth or the possibility of an absolute. But he consciously keeps it all enigmatic by the very word *secret*. Which in fact is capitalized.

The imagery is not unpleasing: to dance round in a ring can be fun enough. We may happily *suppose* many things. But only the Secret, the Centre, the Origin really *knows*. This does not lead to pessimism or complete skepticism in Frost. He holds to several important values. At the same time he is careful, even undogmatically wary and humble. He is open to truth, to faith, to God. But he is no fool for religious quackery.

He says it differently, but with the same perspective, in *Sitting By A Bush In Broad Sunlight:*

God once declared he was true
And then took the veil and withdrew,
And remember how final a hush
Then descended of old on the bush.

God once spoke to people by name.
The sun once imparted its flame.
One impulse persists as our breath;
The other persists as our faith.

Part of Frost's genious is to have caught the hiddenness of truth and the delicacy of faith.

Is there an Answer?

On reading Frost can we say that he indicates an answer to the metaphysical search of humankind? It would seem that he does do some indicating, while ever maintaining room for paradoxical possibilities. For example, in *A Question,* the poet writes:

A voice said, Look me in the stars
And tell me truly, men of earth,
If all the soul-and-body scars
Were not too much to pay for birth.

Frost at his simplest, which is almost always, is often at the same time more profound than we may be suspecting. The first line contains a lovely play on the idiomatic expression: look me in the eyes. This opening calls for honest communication. The rest may seem to be merely asking whether being born is worth the trouble of life.

However, not unlike those drawings that look one moment like a pattern going in one direction, and then again are seen to be going in a completely different direction, so Frost, too, is a master in — shall we call it deception, or innovation?

In the above stanza (which comprises the whole poem), we also hear the idea that life, while full of soul-and-body scars, is also a kind of spiritual birth process. That is, while the scars follow birth, making us ask if life is worthwhile, the scars may also precede our spiritual birth, which then makes these scars worthwhile.

Frost more than once speaks of a salvific aspect to life. In *To A Moth Seen In Winter,* he ends this way:

I cannot touch your life, much less can save,
Who am tasked to save my own a little while.

Or, as in *The Lesson For Today,* it is typical of Frost to muse:

Earth's a hard place to save the soul,
And could it be brought under state control,
So automatically we all were saved,
Its separateness from Heaven could be waived;
It might as well at once be kingdom-come.

The poet's tendency is to keep God as well as human salvation within his worldview, while allowing the same to function as mystery, as an interrogative, a search, and never as detailed doctrine. Speaking of wisdom, he says: "At least I will not have it systematic."

Frost is content to acknowledge the indicators:

Grant me intention, purpose, and design—
That's near enough for me to the Divine.

In a way, Frost is both charming and alarming, wrestling as he does with the deepest questions of existence:

We vainly wrestle with the blind belief
That aught we cherish
Can ever quite pass out of utter grief
And wholly perish.

Does Frost see an answer? While perhaps not wholly comfortable with his own questions, Frost is even less comfortable with too precise an answer.

This does not necessarily give us cause to think of epithets like "skeptic" and so forth. We do better to recognize Frost's willingness to remain humble before great issues while not avoiding them as many do. Leaving the whole question of truth aside is not the way Frost deals with life. Rather:

We dance round in a ring and suppose,
But the Secret sits in the middle and knows.

Frank Sawyer has taught at Seminario Teologico Reformado Abierto in Honduras and is currently doing research in social ethics at the Theological University of Kampen, the Netherlands. The above article is an excerpt from a longer article that also examines Frost's view of "truth and nature," "human society, cosmos, God," and "truth and emptiness."

Social issues

Meeting an Iraqi refugee

Adrian (Ed) Vandenberg

TORONTO — He was someone I had met before. He had come to the Lighthouse, our inner city ministry, for emergency groceries and clothing and he had asked whether we had a Bible in the Assyrian language. All I could offer him at that time was an Arabic Bible. Although it was not his mother tongue, he could read it because he was a native of Iraq.

Today he came again. Because the Gulf crisis has been on my mind a great deal lately, I ventured to find out more about this elderly gentleman.

His name is Feris Adam. He told me that he has been in Canada as a refugee claimant for over three years. His status is still in limbo as he waits for his next refugee hearing.

I asked Feris whether he has any family still living in Iraq. Yes, he replied, but he has not been able to get in touch with any of them because all the communication links are cut. Feris said he fears for their lives. "They have no food, water, or fuel. The children go without milk and medicine," he fears.

Feris Adam comes from one of the Christian communities in Iraq, a minority of five per cent of the Iraqi population.

At the Lighthouse community everyone is affected when someone has special concerns. During communal prayer time at All Nations Christian Fellowship which meets at the Lighthouse, Tuan Nguyen asked, "Please pray for innocent people in Iraq who have no part in the war." Tuan, who lost many of his own relatives in the Vietnam war, added, "I know what it means to grow up in a land under constant bombardment."

We are praying at the Lighthouse for the embattled Iraqi Christian community, both in Canada and in Iraq, just as we have been praying for the people in countries such as Cambodia, Sri Lanka, El Salvador, Ethiopia, Lebanon and other places torn apart by war.

Photo: David Van Dyke

Peter and Marja are IN

Dear P & M:

What is a good way of bringing or introducing a non-Christian friend to our religion? They ask: How do you know what you believe is true? The only answer I could come up with is faith. What else could I have said?

Dear Stumped:

The Apostle Paul writes: "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (I Peter 3:15).

Many Christians are not prepared to give such an answer. Especially in Reformed circles we have emphasized witnessing through lifestyle instead of words. We need to work on our personal testimonies so that we can simply and naturally testify to God's goodness in our lives.

We should remember the resources that we have as Christians. A person who asks about faith may be willing to join Coffee Break, Men's Life or someother Bible study in church, on campus, in your own neighbourhood or home. Don't underestimate the power of God's Word to convince a person that Jesus speaks the truth and *is* the Truth that sets us free. And don't underestimate the impact that the genuine witness of fellow Christians has on a seeker.

Also give some thought to books and authors that you have found personally helpful. In our campus ministry days, for example, we often pointed students to the works of C.S. Lewis, particularly *Mere Christianity* and the "Narnia" series. The Christian Reformed Church's "Contemporary Testimony" continues to be an extremely helpful document because it is easy to understand and relevant to our times.

Christian faith is a threatened species in a society that raises science to the rank of divinity. A generation that is so geared to facts and logic finds it hard to be "certain of what we do not see" (Heb. 11:1).

But don't let this intimidate you. We should simply accept the fact that we cannot prove the existence of God, neither can we give our faith away. We can only share our faith, show our love and shine for Jesus. And we can pray!

Go with the gifts God gave you and trust that the Lord will work out his plan for your friend. Do your part and then relax in the realization that "no one can say, 'Jesus is Lord,' except by the Holy Spirit" (I Cor. 12:3).

Dear P & M:

Hi, how's it going? Real interesting way of starting a letter, hey? Wow!

Anyways. I like this girl. Let's say her name is Nicole. She's really nice and she has told me she likes me. My friend — let's say his name is John — also likes Nicole. He asked her out and she said No.

Now I'd like to ask her out but that would probably upset my friend. I'm asking you about this because John really looks up to me and I don't want to hurt his feelings.

P.S. I'm a rapper.

Dear Rapper:

(to be read rap-style)

It sounds to us like you're real confused.
You don't want to use or to be misused.
This choice between a guy and a gal
Is making you crazy, and your friend as well.

We like the way that you feel for John,
But the girl has said he can move along.
You're not cutting in on another guy.
If he still gets mad, we wouldn't know why!

It's time to have a chat with your friend
and say, "Now hey, are we pals to the end?
I've waited my turn and I've bided my time,
But it just may be that the girl is mine.
I don't want to lose you as my friend.
Nothing personal. But I want to mend
Any hurt that you feel when I start to date
The girl that makes your heart palpitate."

This guy named John has done what he can.
Rejection comes with becoming a man.
He's not the first and he's not the last.
He should look ahead and not live in the past.

Your deep concern is a real class act.
You're a loyal dude and that's a fact.
You came in second and you put John first.
For the way of Christ you have a deep thirst.

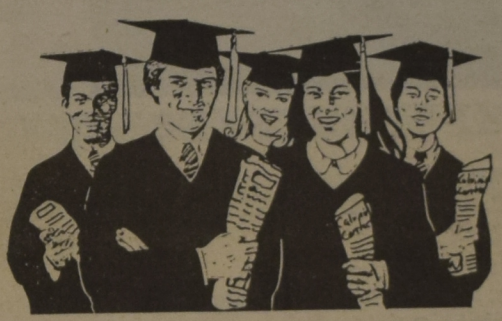
We're glad you wrote. Your letter's a gem.
Please write again to us, P & M.
We'd like to know if a major role
Will be played in your life by this girl, Nicole.

Write to: P & M
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Calvinist Contact

Don't leave your parental home without it!



Yes, your parents have subscribed to *Calvinist Contact* for many years. But if you still think of C.C. as an immigrant tabloid with long obituaries, you have missed out on a lot of exciting reading of late.

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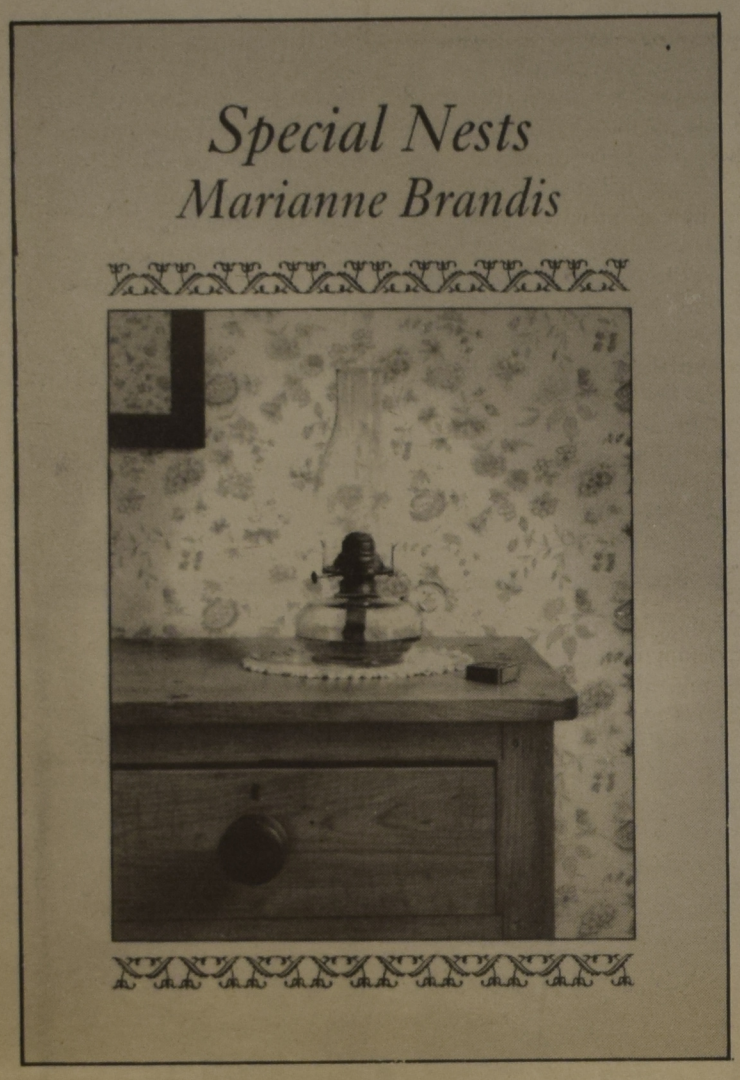
Books

Robert VanderVennen, book review editor

Life in Canada

An immigrant's multi-generational story



Special Nests, by Marianne Brandis. Windsor, Ont.: Netherlandic Press, 1990. ISBN 0-919417-19-1. Softcover, 77 pages, $9.95. Reviewed by Jacoba Bos, Strathroy, Ont.

Marianne Brandis dedicated *Special Nests* to her mother who was the motivating spirit behind this book. Her mother was a courageous, creative woman who kept a diary during a difficult time in her life in the Netherlands: the last three years of World War II.

Strictly speaking, this diary is really a single, long letter to her husband who was taken captive and shipped to a prisoner-of-war camp. This sudden, shocking event took place two days after this young woman had given birth to her second child, Marianne Brandis's brother.

Woven around the true facts of her mother's diary, the author has written a sensitive novel about a middle-aged widow of Dutch origin who is dealing with difficult changes in her life. The fictional Ricky, the main character in the book, is the alter ego of the author.

A searching for roots, a sense of wanting to belong, to build a special nest for one self, are all evident in this well-written book.

Ricky works through the changes and adjustments she's had to make in her uprooted life by translating her mother's diary, in preparation for a history course Ricky teaches in a city high school.

Through the author's vivid description we catch a glimpse of the hardship of hunger, we hear the sound of droning engines of bombers carrying death and destruction over wartime Holland. But we also feel something of the excitement of a family birthday celebration where stacked cold pancakes decorated with lighted Christmas candles serve as a birthday cake and source of light in the dark winter preceding the peace that came in springtime.

Time for reflection

The writer gives us a good insight into the life of Ricky as she spends a week in her son's recently acquired old house in a small town in Ontario. The fact that her son's girlfriend lives with him in this stately home doesn't seem to bother Ricky. But she is bothered by the fact that this girlfriend is of German descent.

Ricky is at her son's home to recuperate from surgery. While there, she has ample time to reflect on her life and her roots and the special nest which her son is making as he and his girlfriend refurnish the old house, making it what it was meant to be: an inviting, warm home with character. In Ricky's advice to her son regarding home furnishings we see a multicultural woman with a Dutch heritage and a love for the Canadian culture and style.

Throughout the book there runs a thread of history and a reflection of one's personal heritage. The old house is filled with history, and Ricky's son discovers by means of this house what is meaningful to him.

Ricky has her mother's diary. She feels she can keep that part of her past or reject it. She chooses to accept and keep it as only one strand in the whole complex tapestry of her personal heritage.

Completing the translation of the diary for her high school students and sharing it with her son and his girlfriend in front of an open fire gives Ricky a feeling of accomplishment, a sense of linking the generations. She feels that her mother would have been pleased with it.

Marianne Brandis was born in Holland. She fell in love with the English language when she arrived in Canada as a child. She is now a full-time writer, mainly of historical novels. One of these excellent books, *The Tinderbox,* is already in its sixth printing.

Friends of God

Wayne Brouwer

Here comes the Judge!

"Rise up, O God, judge the earth ..." (Psalm 82:8).

Years ago, a third-rate Shakespearean repertory company was in Denver, Colorado, and gave one of the most abysmal performances of *Hamlet* that was ever seen. The critic of the *Denver Post* wrote only one paragraph in his biting review. He said: "There has always been an argument whether Shakespeare wrote all the plays with which he is credited, or whether the real author was the English philosopher Francis Bacon. After this evening's performance, the way to discover the truth about the so-called Baconian theory is to dig up the graves of both Shakespeare and Bacon, and the one who turned over in the night is the real author."

Critical eyes

I'm sure that theatre troup wished it were out of town before that review hit the streets. We don't relish the idea of critics judging our actions or words negatively, even if they might be right.

Perhaps the idea of justice threatens us, especially when we think about God. "How can God be loving if you talk about his terrifying justice?" we often ask. We prefer the attitude of Henry Ford. He wrote this in his personal diary one day: "Don't find fault; find a remedy!"

Why can't God be more like Henry Ford?

Well, he is, in a way. Or perhaps we should say that the best of Henry Ford is something like God. For in the grand sweep of things, God chose to find a remedy that was stronger than any fault troubling the universe.

But does that wipe out justice? Does that take the gavel out of God's hand and throw his law book out the window?

Asaph doesn't think so. God doesn't delight in the judgment that might fall from his throne on those who find themselves trembling at heaven's fury. In fact, as we well know from the pages of the New Testament, God delays judgment as much as possible, encouraging people and nations to find his remedy (II Peter 3).

The comfort of justice

Yet at the same time, Asaph rejoices in the justice of God which sometimes brings judgment. For where would "the weak and fatherless ... the poor and oppressed ... the weak and needy ..." (v. 3-4) go to find help if there were no courts of justice in the universe to hear their pleas?

C.S. Lewis once said that he didn't become a Christian until he thought about the judgment a doctor has to make between cancerous and non-cancerous tissues as he wields his scalpel. Both tissues are living. Both demand food and water. Both form part of the body mass. But, said Lewis, even from our limited vantage point, we praise the doctor for dealing with the cancerous tissues in a destructive way so that the other tissues might find life and strength.

So too in the universe. And strangely enough, no matter how evil we might get, there's a secret knowledge within us that delights in the judgment of God. Perhaps no one has told of that more pointedly than short-story writer O. Henry. In one of his tales, a ruthless thief sits in a city park, smoking a large cigar. That morning he swindled a child out of a dollar for his breakfast. Later he tricked a simple-hearted old man out of his savings for the fun of it. He sits there, eyes sparkling in mischievous delight, until a young woman hurries by.

She's wearing a simple white dress. Years ago she had been his friend at school, and they'd even sat together on this very bench as young lovers. But her virtues and his vices had quickly parted their paths. And now in the evening's glow, the full judgment of his filthy life collapses in on him. He jumps to his feet, rushes down a dark alley, pounds his burning face against the cool iron of a lamp post and dully declares: "God! I wish I could die!"

And someday, says Asaph, that will be the one prayer escaping from the lips of those who flaunt justice now. For the grace of redemption experienced by the poor and oppressed arrives on the day when all the world's newspapers carry the same bold headline: Here comes the Judge!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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Poetry

Collins Bay poet shares 'Dead Time' with live audience

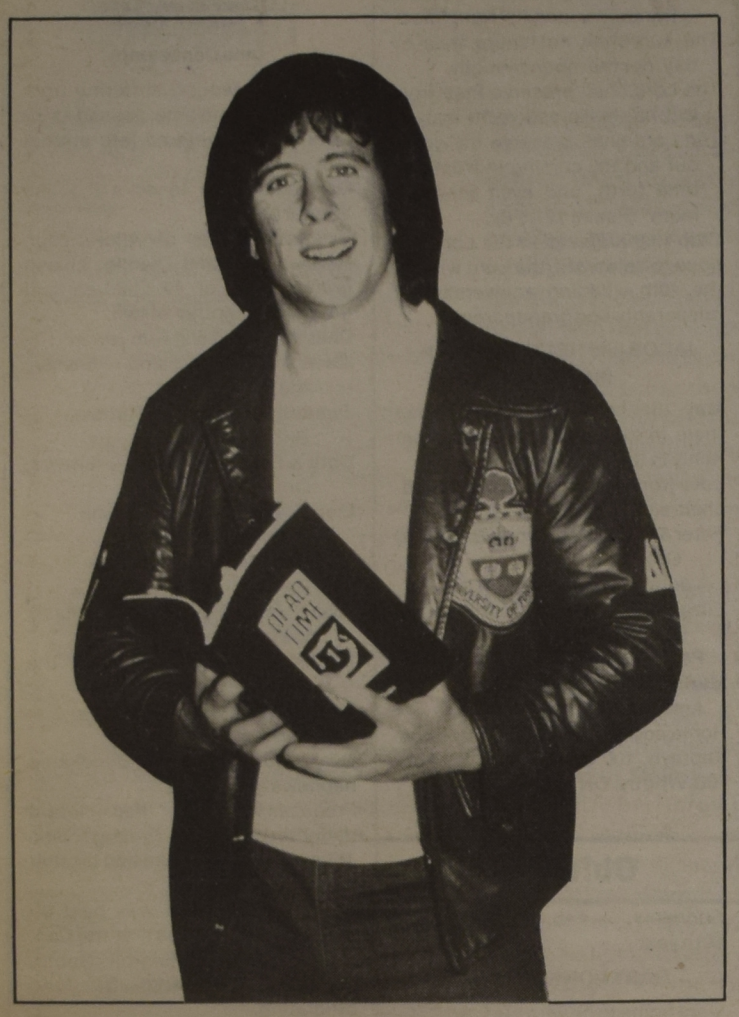

Photo: Bert Witvoet

Federal prisoner John Rives was given a day-pass to present some of his own works at a poetry reading in Toronto recently.

Bert Witvoet

TORONTO — John Rives was on a day-pass recently from the Collins Bay prison in Kingston to read four of his own poems that appeared in a previously published collection *Dead Time* (1989). He took part in a reading session at the Euclid Theatre in which he and six other readers focused on the writings of people in prison and exile.

The program featured seven sections of readings under the headings: "Traditional Hebrew/Christian Texts," "Violent Space," "Meditations," "Interrogations," "Death Row" and "The Writer Defies Time."

This is probably the sixth time that he was out on a day-pass to read his poetry or sign his book, Rives estimates. The first time was in January 1990 when he delivered a solo reading at the University of Ottawa. In September last year he was filmed for a 45-minute documentary, part of which will be soon shown on a CTV program, interestingly enough called "Dead Time."

Some of the poems which Rives read at the Toronto session have previously appeared in *Calvinist Contact*. "Escape" printed elsewhere on this page, has not previously appeared in this paper.

Escape

There is no escape from God,
no back door to paradise,
no place to rest
without His being there.
Out of the frenzied search
for peace
I beg to be alone,
set aside and left alone —
it only brings Him
that much closer.
God informs the content
of the I that is alone,
all and alone —
content.

The spur in my awareness
tries an end run
to escape from God
(which would mean to lose my self.
And not that self which buys and bargains
with its image,
with proposals,
with its crass demands,
and with its guilt.
There's little human there to lose —
those separating things).
To really be alone;
I fear

for the love
which joins me
with our God and other men.
Oblivion.
How could it happen? The effort is futile
for my God will
not abandon me,
cannot,
for He and I reside together.

A Chill Red Gravity of War

We wish the quiet of snowy sand dunes
to filter the scarlet shame
of war from tonight's talk.
Half way around the globe
the gravity of fresh spilled blood
seeps into desert sand and drains
through the earth's core,
staining our winter lakeshore
that last week seemed
tranquil as a greeting card.
Along the white-blanketed dunes we walk
to distance the evening news.
But this war leaks grotesquely.
It haunts a bloody sunset sky.
It silently spatters the new snow.
The pale dunes ooze red.
Blood is bubbling through cracks
in the gray ice edging the lake.
A scarlet dust stings our eyes.
We cannot escape the brine and gore
of the world's wounds
filling our mouths and ears,
running down our throats, choking us
even as we seek peace.

Helen Petter Westra

Helen Petter Westra is professor of English at Grand Valley State University, Allendale, Michigan.

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Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

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Birthday

BAKER:
Happy 80th birthday - March 15!
With great joy and thankfulness to the Lord, we hope to celebrate this birthday of husband, heit, dad, pake, grandpa and great-grandpa:

ROBERT BAKER

We pray that the Lord may continue to be with you in the coming years.
With love from your wife and children:
Truus Baker
Freda & Albert Snippe
Clara & Renso Meyer
Wayne & Evelyn Baker
Clarence & Betty Baker
John & Agnes Baker
Agnes & John Bylsma
Jim & Tena Baker
Cathy & Frank Stoter
Bob & Joanne Baker
32 grandchildren and 11 great-grandchildren.
Open house on Saturday, March 16, 1991, from 2-4 p.m. in Trinity Towers, Brampton, Ont.
Home address: Apt. H404, 7900 McLaughlin Rd., Brampton, ON L6V 3N2

Accommodations

Bed and Breakfast
Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.

Anniversaries

40th wedding anniversary
With thanksgiving and praise, we joyfully announce the 40th wedding anniversary of our parents and grandparents on March 8, 1991.

EPPE and MARGARET BOERSEMA
(nee Postma)

May the Lord continue to bless you with many more years.
Congratulations from:
Elco & Tina Medenblik — Chatham, Ont.
Keith, Erica, Michael
John & Bertha Kraayenbrink — Port Lambton, Ont.
Paul, David, Melissa, Gregory
Harry & Mary Jane Boersema — Hamilton, Ont.
Rachael, Darren, Nicole
Mike Boersema — London, Ont.
Home address: 39 Rossini Cr., Chatham, ON N7L 4N2

Friesland Kitchener
1951 March 21 1991
We praise and thank the Lord for 40 years of marriage that he has given our parents and grandparents,

DIRK and REINA MOSSELMAN
(nee Schievink)

We pray that our Father will continue to bless them and keep them in his care.
Congratulations, Dad and Mom, Opa and Oma, from all of us.
Hilda & Doug Bach — Seaforth
Chris, Stephanie
Cecil & Alida Mosselman — Hamilton
Scott, Lee-Anne, Jennifer
Richard — Vancouver, B.C.
Marion & Wolfgang Becker — Kitchener
We invite family and friends to an open house at the First Chr. Ref. Church fellowship hall in Kitchener, Ont., 388 Ottawa St. S., the Lord willing, on March 16, 1991, from 2-5 p.m.
Home address: 85 Scenic Dr., Kitchener, ON N2A 2P7

Assen Bobcaygeon
1951 1991
With joy and thankfulness to the Lord, we announce the 40th wedding anniversary of our parents,

KOERT and GRACE SCHOLTEN
(nee Dik)

Marg & Don
Tina & Mike
Ria & Wade
Luke & Penny
five grandchildren and one great-grandchild.
Home address: General Delivery, Bobcaygeon, ON K0M 1A0

Nijkerk Osgoode
1951 March 15 1991
"For the Lord is good, and his love endures forever" (Psalm 100:5a).
With thanksgiving and praise, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,

AALT and MINA VAN BOKHORST
(nee Top)

May our heavenly Father continue to richly bless you.
Much love from all of us:
Grace & Hub Stapper
Benjamin, Julie, Daniel
Evelyn & Gordon Dykstra
Sheila, Mark, Allan, Sarah
Ault & Hetty Van Bokhorst
Maryke & Jim Dykstra
Kevin, Steven, David
Mary & Jeff Ritskes
Angela, Laurie, Andrew
Gerald & Janet Van Bokhorst
Tim & Loreena Van Bokhorst
An open house will be held at their home, D.V., on March 16, 1991, from 2-4 p.m.
Home address: R.R.#2, Osgoode, ON K0A 2W0

Anniversaries

With praise and thanksgiving to our heavenly Father, we celebrate with our parents and grandparents their 40th wedding anniversary on March 13, 1991.

GEERT and TRIJNY (THALEN) GEERLINKS

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).
Though there be trials and sickness, together we glorify the Lord for his faithfulness and blessings.
Children and grandchildren:
Hilly & Jack Boers — Ancaster, Ont.
Jackson, Rachelle, Marcel, Marissa
Harry & Debbie — Tilbury, Ont.
Craig, Nicole, Danielle
Shirley & Rick Lalonde — Shakespeare, Ont.
Kara, Candice
Harold & Marian — Woodstock, Ont.
Natasha, Nathan
Alfred & Dorothy — Woodstock, Ont.
Melanie, Janine, Gregory
George & Diane — Woodstock, Ont.
Ashley, Chelsey
Trudy & Ian — Woodstock, Ont.
Ray & Shirley — Woodstock, Ont.
Katelyn
Laverne & Angela — Woodstock, Ont.
Nicholas, Courtney
Mike & Irene (fiancee) — Woodstock, Ont.
Frank — Tilbury, Ont.
Yvonne — Woodstock, Ont.
Open house on Sunday, March 17, 1991, at Covenant Chr. Ref. Church, Woodstock, Ont., from 1-3 p.m.
Home address: 468 Lawrason St., Woodstock, ON N4S 1P9

1951 March 1 1991
In the spirit of joy and thanksgiving, our parents,

BERT and CORRY HAVERKAMP
(nee Dyk)

hope to celebrate their 40th wedding anniversary on March 1, 1991.
We rejoice with them and give thanks to God!
Congratulations Mom and Dad and with love:
Martin & Agnes Douma
Rick & Edith De Graaf
Judy Vander Zwaag
Ralph & Janet Haverkamp
and 17 grandchildren.
"... Gij zult van Mij niet vergeten worden" (Isa. 44:21).
Home address: R.R.#6, Main St. E., Cambridge, ON N1R 5S7

Obituaries

Blenheim
On Monday, Feb. 11, 1991, at the nursing home, after a struggle with cancer, the Lord called home our brother,

ED SIKMA

at the age of 59 years.
Son of the late Carl and Grace Sikma — Strathroy, Ont.
Francis Sikma — Groningen, the Neth.
Lawrence & Margaret Simonse (nee Sikma) — Bradford, Ont.
George & Ann Sikma — Listowel, Ont.
John & Corrie Nijwening (nee Sikma) — Strathroy, Ont.
Henry & Irene Bulthuis (nee Sikma) — Victoria, B.C.
Ted & Edith Kloostra (nee Sikma) — Tiverton, Ont.
When peace like a river, attendeth my way,
When sorrows like sea billows roll,
Whatever my lot, thou hast taught me to say:
It is well, it is well with my soul.
Funeral service Feb. 13, 1991, at the Ford Funeral Home, Blenheim. Rev. K. Vanderwal officiating.
Correspondence address: Mr. L. Simonse, 103 Wood Cresc., Bradford, ON L3Z 2G4

Anniversaries

Bowmanville Whitby
1951 March 14 1991
"The Lord is thy keeper: the Lord is thy shade upon thy right hand.
The sun shall not smite thee by day, nor the moon by night
The Lord shall preserve thee from evil: he shall preserve thy soul.
The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Psalm 121:5-8).
With thankfulness to the Lord, we hope to celebrate, the Lord willing, the 40th wedding anniversary of our parents and grandparents,

JACOB and HETTY KAPTEYN
(nee Buma)

May the Lord continue to keep them in his care, and bless them richly in the years to come.
Love from your children and grandchildren:
Peter & Ingrid Kapteyn — Brighton, Ont.
Laura, Jessica, Steven, David
Elizabeth & Albert Teeninga — Stayner
Peter, Elizabeth, Christina
Maria & Willem Vogel
Amanda, William, Jennifer
Home address: Mr. and Mrs. Jacob Kapteyn, 100 Glen Hill Dr. S., Apt. 706, Whitby, ON L1N 8R4

Obituaries

Suddenly, on Feb. 12, 1991, in his 60th year

GARY DONKERSGOED

went home to be with his Lord.
Dearly beloved husband of Fanny (nee Katerberg).

Daughters Cobina and her husband Neil, Gilbert, Barry and his wife Beth, Sharon, Tim, Ann and Steven.
Predeceased by his parents Gysbert Donkersgoed and Gerretje Van Beek.
Dear son-in-law of Mrs. Jacoba Katerberg.
Dear brother-in-law of:
Al & Jean Kiers
Hank & Roelie Katerberg — Moorefield
Hill & Matty Engelage — Whitby
Kars & Minny Kiers — Pink Mountain
John & Mary Katerberg — Charlie Lake, B.C.
Also survived by many nieces and nephews.
"But those that trust in the Lord for help, will find their strength renewed. They will rise on wings like eagles, they will run and not get weary, they will walk and not grow weak" (Isa. 40:31).
Correspondence address: R.R.#3, Moorefield, ON N0G 2K0

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Obituaries

On Thursday, Feb. 14, 1991, in her 68th year,

LUTGERDINA "Dina" VANDERLEEST
(nee Denekamp)

after courageously suffering from cancer for some time, passed away at home and entered into eternal rest.
Beloved wife for 48 years of Jouke Vander Leest.
Devoted mother of Alice, Yogi, Herman, Pat and Dianne. Loving grandmother of 19 children and great-grandmother of two.
Dear sister and sister-in-law of:
Joeke & Gerrit Denekamp — Emmen, the Neth.
Zwaantje & Jacob Turksma — Bridgetown, N.S.
Dora & Bertus de Vries — Ottawa, Ont.
Lien Doornbos-Denekamp — Emmen, the Neth.
Mabel Moore-Denekamp — Cwmbran, Wales
Joan & Jan Denekamp — Cwmbran, Wales
Henkie Eerkes — E.E. Veen, the Neth.
Minie & Sipke Denekamp — Burlington, Ont.
Dear aunt of 24 Denekamp nephews and nieces.
Predeceased by her infant daughter Tettje, young son Johnny, sister Harmke and brother Henk.
The funeral service was held on Monday, Feb. 18, 1991, at the Can. Ref. Church, Burlington South, Ont., the Rev. Dr. J. De Jong officiating.
Correspondence address: Jouke Vander Leest, 2043 Edinburgh Dr., Burlington, ON L7R 2C8

Paesens, Fr. Waterville, N.S.
June 2, 1902 Jan. 31, 1991
"Want wij weten dat indien de aardse tent, waarin wij wonen, wordt afgebroken, wij een gebouw van God hebben in de hemelen, niet met handen gemaakt een eeuwig huis" (II Cor. 5:1).
On Jan. 31, 1991, after a lengthy illness, the Lord called home to everlasting glory his child, our dear husband, father, grandfather and great-grandfather,

WILLIAM (Wijtze) VISSER

in his 89th year.
Beloved husband of Doreen (Doetje) Visser-Elzinga — Waterville, N.S.
Dear father of:
Menno & Catherine Visser — Waterville, N.S.
Gerrit & Fim Visser — Orwell Cove, P.E.I.
Nico & Janny Visser — Waterville, N.S.
Jacob & Gonda Visser — Orwell Cove, P.E.I.
Leo & Alice Visser — Holland Marsh, Ont.
Ann & Gerrit Kamphuis — Truro, N.S.
Dirk & Barbara Visser — Tavistock, Ont.
Gerrie & Frank VanMeekeren — Lakeville, N.S.
Tina Visser & Jerry Hengeveld (fiance) — Waterville, N.S.
Helen & Jacob Hartenhof — Waterville, N.S.
Frances & Mars Fam — Scarborough, Ont.
30 grandchildren and 13 great-grandchildren.
The funeral service was held on Monday, Feb. 4, 1991, from the Kentville Chr. Ref. Church, N.S., Rev. Peter Stellingwerff officiating.
Home address: R.R.#1, Waterville, Kings County, NS B0P 1V0

Obituaries continued ...

Classified

Obituaries

Heeg Hamilton
Nov. 26, 1914 Feb. 3, 1991

"The Lord is my light and my salvation — whom shall I fear? The Lord is the 'stronghold' of my life — of whom shall I be afraid?" (Ps. 27:1,2).

On Sunday, Feb. 3, 1991, the Lord took home our dearly beloved husband, dad and grandpa,

PETER HOGETERP

at the age of 76 years.
Lovingly remembered by his dear wife Lucy (nee Visser).
Children and grandchildren:
Fran & Fred Spoelstra — Ancaster, Ont.
Phil, Rachel, Mylana
Rose & David Zimmer — Hebron, KY
Erin, Peter, Heather
Marilynne Hogeterp — Toronto, Ont.
Reta & Daniel Marsh — Walton, KY
Paul, Bryan
Predeceased by an infant daughter and son.
A funeral service of "praise and thanksgiving" was held Feb. 6, 1991, at the Ebenezer Chr. Ref. Church in Jarvis, Ont., with Rev. John Postuma officiating.
Correspondence address: Grandview Terrace Apts., Box 735, 41 Sutherland St. W., Caledonia, ON N0A 1A0

On Feb. 8, 1991, the Lord took home our beloved wife, mother, grandmother and great-grandmother,

ANNA MARIA KITS (Jagt)
(nee Kooi)

"Be at rest once more, O my soul, for the Lord has been good to you" (Ps. 116:7).
Husband, Herman J. Kits — Red Deer, Alta.
Children:
Len & Corrie Jagt — Salmon Arm, B.C.
Evert & Trudy Jagt — Beamsville, Ont.
Albert & Fenny Jagt — Waterdown, Ont.
Jerry & Ann Jagt — Barrie, Ont.
Dick & Carole Jagt — Ponoka, Alta.
Tine & Andy Scholing — Leslieville, Alta.
Bob & Sharon Jagt — Edmonton, Alta.
Arni & Terry Jagt — Rocky Mtn. House, Alta.
35 grandchildren and 51 great-grandchildren.
She is also survived by nine step-children, 30 step-grandchildren and 29 step-great-grandchildren.
Predeceased by her first husband Bouke Jagt in 1970 and one son Gene in 1960.
Funeral services where held Feb. 13, 1991, at the First Chr. Ref. Church, Red Deer, Alta.

Personal

The Consulate-General would like to come in contact with the following individuals:

COMMISSARIS-SURENDONK, Hubertina Theodora, born April 5, 1925.
DASSEN, Henricus Lambertus, born June 4, 1927, immigrated to Canada on April 2, 1959.
DEEDER, Jozef, born Sept. 12, 1927, immigrated to Canada on August 26, 1967.
DROPPERT, Paulus, born March 22, 1925, immigrated to Canada on July 8, 1925.
van DUINHOVEN-LABORD, Marion Florence, born Jan. 26, 1920.
van der ELST, Jan, born Feb. 13, 1926, immigrated to Canada on April 22, 1959.
GEILSWIJK, Hendrikus Fleodorus, born Jan. 18, 1906, last known address: P.O. Box 144, Port Colborne, Ont.
FAVIER, A., born Feb. 21, 1910, last known address: 210 Woodbridge Cresc., Apt. #709, Nepean, ON K2B 8E9
FRERIKS, Maria Geertruida, born Feb. 14, 1929, immigrated to Canada on August 2, 1958.
van GENT, Cornelis Arie, born Jan. 23, 1931, immigrated to Canada on July 18, 1966.
de GRAAF-KOOISTRA, Aafke, born June 28, 1903, immigrated to Canada on Oct. 15, 1951.
HAFKAMP, Louis, born March 20, 1926.
HERKS, Marinus, born May 12, 1926, immigrated to Canada on August 15, 1961.
HERMSEN, Maximiliaan J. Th., born Feb. 18, 1907, last known address: 7973 Lundy's Lane S., Niagara Falls, ON L2H 1H3.
de HEUS, Johan Willem, born April 23, 1927, immigrated to Canada on April 5, 1957.
HOEKSTRA, Marcus, born April 15, 1927, immigrated to Canada on May 28, 1954.
HONING, Frederik Johan, born July 28, 1926, immigrated to Canada on April 3, 1957.
van der HOOFT, Johannes, born Sept. 9, 1926, immigrated to Canada on Sept. 17, 1957.
HOUWERS-Wikkerink, Wesselina, born Sept. 6, 1934.
HUITEMA, Bauke, born March 8, 1925, immigrated to Canada on May 5, 1958.
HULLEMAN-v.d. SLUIS, Gerrigje, born Feb. 10, 1925.
HULST, Gerard H., born August 24, 1927, immigrated to Canada on Nov. 9, 1965.
HUMMEL-BAKKER, Regina, born August 31, 1896, last known address: 40 Elm St. S., Chatham Village, Apt. 204, Chatham, ON N7M 6A5
KALMA, Pieter, born Feb. 25, 1930, immigrated to Canada on Feb. 10, 1961, possible destination: B.C.
van der KAMP, Pieter Ferdinand, born Feb. 15, 1927, immigrated to Canada on July 21, 1967.
KERKER, Johannes, born July 1, 1900, last known address: 225 Hawthorne Dr., Stroud, ON L0L 2M0
KERKVLIET, Petrus Leonardus, born March 28, 1926, immigrated to Canada on March 3, 1969.
KERSSENS, Johannes Petrus, born March 28, 1927, immigrated to Canada on May 4, 1954.
KESLER, Johan Peter, born Feb. 8, 1926, immigrated to Canada on July 15, 1957.
KINGMA, Minne, born Feb. 4, 1928.
KINGMA, Richard M., born June 12, 1926, immigrated to Canada on March 20, 1954.
KLEIN-NIBBELINK, Helena Wilhelmina, born Feb. 11, 1925, immigrated to Canada on Sept. 19, 1960.
KOENDERS, Hendrikus Jacobus, born Feb. 25, 1929, immigrated to Canada on May 10, 1958.
KOLKMAN, Hendericus Engelbertus, born Feb. 15, 1929, immigrated to Canada on August 11, 1956.
KRAIMA, Jantje, born Feb. 23, 1929, immigrated to Canada on July 3, 1963.
KREMER, Eltjo, born Feb. 22, 1926.
LANDSDAAL-KOELMAN, Elizabeth Johanna Maria, born Sept. 15, 1927.
van LEEUWEN-VOLK, Willi, born Feb. 21, 1928, immigrated to Canada on Dec. 9, 1942.
LOUWERSE, Pauline, born April 17, 1925, immigrated to Canada on Nov. 15, 1956.
LUCHTMEIJER, Jan, born August 2, 1926, immigrated to Canada on April 5, 1954.
MAHLER, Robert Antoine, born Feb. 1, 1925, immigrated to Canada on July 10, 1964.

Consulate-General of the Netherlands
1 Dundas St. West, Suite #2106, Box 2
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Crossword Puzzle can be found on page 9.

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Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 **primary/intermediate** position (50% kindergarten/50% administration relief including French)
1 **intermediate** position (combined Grade 4/5).
Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.

AYLMER, Ont.: Immanuel Christian School invites applications for a possible opening in a **Grade 2** classroom. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BARRIE, Ont.: Timothy Christian School expects to have openings for September 1991. Three-day **Kindergarten** and/or two-and-a-half-day **remedial.** There is a probable opening in **Grade 5 and 6** area. Please send resume and references to Timothy Christian School, c/o Mr. H.K. Bergsma, 49 Ferris Lane, Barrie, ON L4M 2Y1

BOWMANVILLE, Ont.: Knox Christian School invites applications for the **kindergarten, primary** and **intermediate** levels for the 1991-92 school year. Experience and/or training in French would be a definite asset. If you would like to join our team of committed Christian teachers in a growing school (presently 220 students), please forward application and resume to: Mr. W.M. Helmus, Principal, Knox Christian School, R.R.#1, Bowmanville, ON L1C 3K2. Telephone: (416) 623-5871.

BRAMPTON, Ont.: John Knox Christian School seeks applications for two positions for the 1991/92 school year. Needed are: an **intermediate** teacher and one teacher for a grade level to be determined. French and music an asset. All interested in applying, please forward application and resume to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 451-3236.

BRANDON, Man.: Christian Heritage School, an inter-denominational Christian school offering Kindergarten through Grade 9 to over 100 students, is accepting applications for teaching staff for the 1991/92 school year. Send resume, preferred grade levels, and philosophy of education to: Mr. Warren Smallwood, Principal, Box 1242, Brandon, MB R7A 6K4

BRESLAU, Ont.: Woodland Chr. High School is accepting applications for the following positions: **Geography, Math, Computers, French** and **Art.** Send applications to: W.C.H.S., R.R.#1, Breslau, ON N0B 1M0. Tel.: (519) 648-2114.

CHATHAM, Ont.: Chatham Christian School invites applications for possible openings in the **primary** grades. Positions will be either full-time or half-time. Direct inquiries and applications to: Rick Klooster, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel.: (519) 352-4980.

CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.

COBOURG, Ont.: Northumberland Chr. School has an opening in the **primary grades** for a full-time teacher who has a background in music. Please call Henry Lise, Principal, at (416) 372-8766 or write: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8

DUNDAS, Ont.: Dundas Calvin Christian School will have a possible full-time teaching vacancy for **Grade 4** in 1991-92. Please send application and resume to: Mr. J. Zondag, Principal, Dundas Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2. Tel. (416) 627-1411.

FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for two possible positions for the 1991-92 school year: a part-time **kindergarten teacher** and a full-time **primary/junior teacher.** Please contact: Mr. Julius De Jager, Principal, at (416) 643-2460 or write to 795 Hwy. #8, Fruitland, ON L0R 1L0 for application forms.

GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for a possible opening in the **primary** level and possible part-time openings — **Special Ed.,** 60% *and* **Grade 7,** 70%. Consider becoming part of our growing Christian community. Send inquiries and/or applications to: Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).

Teachers

JARVIS, Ont.: Jarvis District Christian School invites applications for a definite half-time **Kindergarten** position as well as a possible **primary grade** opening for 1991/92. JDCS is into its 36th year of providing Christian education and has a total of 14 staff members. Consider joining this dedicated group of Christian educators. Please send your letter of application and resume to: Mr. Garry Glasbergen, Principal, Jarvis District Christian School, Box 520, Jarvis, ON N0A 1J0. Tel.: (519) 587-4444.

KINGSTON: Kingston Christian School has openings at the **Kindergarten** and **Grade 7/8** level for the 1991-92 school year. If you would like to become part of a dedicated team of Christian educators in a new facility for a multi-denominational school, please send application and resume to: Kingston Christian School, R.R.#3, 1212 Woodbine Rd., Kingston, ON K7L 4V2. Attention: H. Pott, Principal.

LACOMBE, ALTA.: Lacombe Christian School, approximately 330 students in K-9, located in Central Alberta, invites applications from teachers for September 1991. There is an opening in **Kindergarten** and in the **primary grades** and, due to expansion, an opening in the **upper elementary** grades. Applicants must qualify for Alberta teacher certification. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone: (403) 782-6531.

LACOMBE, Alta.: Required: two teachers for 1991-92.
1) any combination of **Bio., Chem., Math**
2) a **generalist** with combinations of some of the following: Sc., Math, Soc. St., Fr., Ped., Religious St., Bus., Comp.
Consider the challenge and the opportunity of growing with, and placing your stamp on a new school with new facilities. We wish to interview both experienced, and new teachers, who would like to teach students in an all embracing Christian curriculum, in beautiful central Alberta. Send applications to: Central Alberta Christian High School, Box 958, Lacombe, AB T0C 1S0. c/o Jack Vanden Pol, Principal.

LANGLEY, B.C.: Langley Christian School, a growing interdenominational K-7 school, located in the Fraser Valley, is inviting applications for openings at the **primary** and **intermediate** levels. A position in **Music/Band** may also be available. Interested applicants, who are certifiable in B.C., should submit particulars to: Leo Smit, Principal, Langley Christian School, 21789 - 50th Ave., Langley, BC V3A 3T2. Phone: (604) 533-2222.

LISTOWEL, Ont.: Listowel Christian School is seeking qualified teachers to teach at the **intermediate level (Grades 5-8).** Interest in the areas of French and/or Music would be welcome. Please send inquiries to: Listowel Christian School, Box 151, Listowel, ON N4W 3H2. Phone: (519) 291-3086.

LONDON, Ont.: London District Christian Secondary School has possible openings for positions in **Bible, Math** and **English** for the 1991/92 school year. Please send letter of application, resume and statement of faith to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Tel.: (519) 455-4360.

Classified

Teachers

MAPLE RIDGE, B.C.: Haney/Pitt Meadows Christian School is accepting applications for openings on its teaching staff in the **K-2** and **6-7 grades** for the 1991/92 school year. Please direct inquiries to: Ted Vroon, Principal, Haney/Pitt Meadows Christian School, 12140 - 203 St., Maple Ridge, BC V2X 4V5. Tel.: (604) 465-4442.

MISSISSAUGA, Ont.: John Knox Christian School in Mississauga, Ont., invites applications for possible teaching positions in the **primary** and **junior** grades and for **Physical Education.** Please submit an application, including resume, references, and a statement of Christian education philosophy to: John Knox Christian School, 1884 Lakeshore Rd. W., P.O. Box 54, Mississauga, ON L5J 3X9

NEWMARKET, Ont.: The Holland Marsh District Chr. School invites applications for a **primary** teaching position for 1991/92, due to the blessing of increased enrolment. Please send inquiries or applications to: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel: (416) 775-3701.

OTTAWA, Ont.: Ottawa Christian School invites responses from suitably qualified applicants for September 1991. Two vacancies are anticipated. Teachers interested in the **Grade 4** or **5** level are encouraged to apply as are those whose specialty is **Music.** Please send applications or letters of inquiry to: Wm. Van Dyke, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone: (613) 722-5836.

OTTAWA, Ont.: Redeemer Christian High School invites applications for possible positions in **French, History, Bible, Computer, Mathematics, Physics** and **Physical Education.** Join a dynamic team, serving an interdenominational community. Contact: Derek Maggs, Principal, 900 Merrivale Rd., Ottawa, ON K1Z 5Z8. Tel.: (613) 722-1175.

ORANGEVILLE, Ont.: Orangeville Christian School invites applications from qualified teachers for a possible opening at the **Grade 1/2** level for the school year 1991-92. Please send your correspondence to Mr. A. Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6 or call (519) 941-3381.

OWEN SOUND, Ont.: Timothy Christian School invites applications for a **Grade 3/4** opening commencing Sept. 1991. Interested applicants please send inquiries or resume to: Mr. Garth Bierma, Principal, 199 4th Ave. W., Owen Sound, ON N4K 4V1. Tel.: (519) 371-9151.

SARNIA, Ont.: Lambton Christian High School is now accepting applications for the following vacancies, effective September 1991: 1 full-time opening in **French;** 1 full-time opening in **Science;** 1 half-time opening in **Special Education.** There will be probable openings in the areas of **Mathematics, Computer Studies, Physical Education** and **Business Studies** or a combination of these. Please address your application including resume, credentials and references to: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3.

Teachers

SARNIA, Ont.: Sarnia Christian School invites applications for an **intermediate** level teaching position for September 1991. In addition, there are possible positions in the **primary** and **junior** levels. Ability in the areas of French, Science or Music will be a definite asset. Job-share applications will also be considered. Please send your inquiries, applications and resume including professional and personal references to: Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 383-7750 (school) or (519) 542-5518 (home).

SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0

SMITHERS, B.C.: Bulkley Valley Christian School is anticipating possible openings for September 1991 in the following areas: **primary, junior high, learning assistance, French** and secondary **History/Social Studies.** Please forward applications and resumes to: B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0 or phone: Ed. Com. Chairman, Mrs. Winette McEwen at (604) 847-2049 or principal Glenn Ewald at school: (604) 847-9833 or at home (604) 847-2186.

SMITHVILLE, Ont.: "Come to the heart of Niagara." **Smithville Covenant Christian School,** now three years old, and still growing invites possible openings in **primary, junior** and **intermediate** divisions for the 1991-92 school year. Please send your application to: Mr. B. Van Hoffen, Principal, Smithville Covenant Christian School, 6470 Regional Rd. 14, Smithville, ON L0R 2A0. Phone: (416) 957-7796.

ST. CATHARINES, Ont.: Beacon Christian High School has openings available in the following areas: **Physical Education, Bible** and **Social Sciences.** . Send application to: Mr. Peter Van Huizen, Principal, 2 O'Malley Dr., St. Catharines, ON L2N 6N7

STRATHROY, Ont.: John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3, will have a vacancy in September 1991, for the **intermediate (Grade 6, 7 and 8)** grade level. Please send your letter of introduction and resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3. Tel.: (519) 245-1934.

RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our **junior-high** and **primary** divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.

REXDALE, Ont.: Timothy Christian School invites applications for a *probable* opening in the **junior-intermediate** grade level. If interested and qualified, please send resume to: Mr. G. Postma, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5. Phone: (416) 741-5770.

Teachers

SURREY, B.C.: Fraser Valley Christian High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for teachers with a combination of teaching areas in **French, Bible, Science, Math, Humanities** and **Special Education.** Applicants should send a resume to the Principal, Al Boerema, Fraser Valley Christian High School, 15353 - 92 Ave., Surrey, BC V3R 1C3. Tel.: (604) 581-1033.

WOODSTOCK, Ont.: John Knox Christian School, Woodstock, Ont., will have an opening in the **intermediate** grade level and a possible opening in the **primary** level for the 1991/92 school year. Strengths in the areas of Science, French and/or Music would be an asset. Please send your inquiries and/or resume to: Mr. Henry Tuininga, Principal, John Knox Christian School, P.O. Box 243, Woodstock, ON N4S 7W8. Tel.: (519) 539-1492.

Miscellaneous

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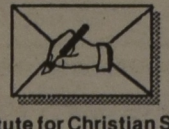

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Miscellaneous

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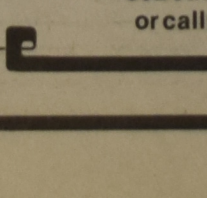
Teachers



Centennial Christian School
Terrace, B.C.

Applications are presently being accepted for positions in:
PRIMARY — K, 1 (experience an asset)
INTERMEDIATE — possible openings in 6 or 7
Opportunity for a teacher with music/band ability

Centennial is a rapidly growing interdenominational school with a current enrolment of 170 students and 10 teachers (K-8). We hope to add Grade 9 in September 1991.

Send applications, resume and references to:
Frank Voogd
3608 Sparks St., Terrace BC V8G 2A5
Phone: (604) 635-6173

Pacific Christian Secondary School
Victoria, B.C.

will have a definite half-time opening in **Home Economics** for the 1991/92 school year. In addition, there are possible openings in **Band/Music** and **Junior Science/Senior Science.** Please send letter and resume to:
Mr. John Messelink, Secondary Principal
654 Agnes St.
Victoria, BC V8Z 2E6
Phone: (604) 479-4532 Fax: 479-3511

The Society for Chr. Education
in Southern Alberta

operating **Immanuel Chr. School (Lethbridge)** and **Taber Chr. School** invites applications for the following possible openings. **Junior Senior Highschool. Chemistry/Physics/Science, Math/Phys. Ed., English/Drama/Bible, plus Grade 1, 4 and 5.** We also need a teacher for curriculum responsibilities in both schools.

Please forward all correspondence to:
Mr. H. Konynenbelt
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: (403) 327-4223 or (403) 328-4783

Miscellaneous

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More teacher and help wanted ads on page 19 ...

Teachers

Redeemer College

Requires part-time instructors for the 1991-92 academic year in the following areas:

Chemistry, Education (teaching elementary French), English, French, History, Music, Philosophy, Political Science, Religion & Theology, Sociology, and Social Work.

Applicants should possess at least a Master's degree and should be in agreement with the Reformed Christian basis of the College. Direct inquiries and applications to:

Dr. Justin Cooper
Vice-President (Academic)
Redeemer College, Ancaster, ON L9G 3N6

Redeemer College — *A Christian University College*
Ancaster, Ontario L9G 3N6 (416) 648-2131

Calendar of Events

Mar. 1-7	Students of London District Chr. Sec. School, **London,** Ont., present Thornton Wilder's "Our Town." Performances on March 1, 2, 5, 6 and 7. Time: 8 p.m.
Mar. 8-17	"The Ambassadors" in concert in Western Canada. **Mar. 8:** 7:30 p.m., Third CRC, **Edmonton; Mar. 9:** 2 p.m., Bethel CRC, **Lacombe; Mar. 9:** 8 p.m., Emmanuel CRC, **Calgary; Mar. 10:** 9:30 a.m. worship service, First CRC, **Calgary; Mar. 10:** 7 p.m., Banff Springs Hotel; **Mar. 12:** 8 p.m., Trinity CRC, **Abbotsford; Mar. 13:** 7:30 p.m., First CRC, **Victoria; Mar. 14:** 8 p.m., CRC, **Chilliwack; Mar. 15:** 8 p.m., Third CRC, **Lynden, WA; Mar. 16:** 8 p.m., First CRC, **Maple Ridge; Mar. 17:** 10:30 a.m. worship service, First CRC, **Langley.**
Mar. 9	Recital by concert organist Dr. Raymond Adams, presented by Redeemer College Music Department, **Ancaster,** Ont. For info. call (416) 648-2131.
Mar. 14-21	"De Verenigde Veluwse Koren," largest choir in the Netherlands, presents five concerts in Ontario. All events start 8 p.m. **Mar. 14:** Dundas St. United Church, **London,** Ont.: **Mar. 15:** Covenant CRC, **St. Catharines,** Ont.; **Mar. 16:** First CRC, **Hamilton,** Ont.; **Mar. 20:** College Park Seventh Day Adv. Church, **Oshawa,** Ont.; **Mar. 21:** Holland Chr. Homes, **Brampton,** Ont. For further info. call The Music Group at (416) 455-0797.
Mar. 15	CCM (Classis Chatham) meets at 8 p.m., Bethel CRC, **London,** Ont. Speaker: Mr. Mark Zylstra.
Mar. 16	Organ concert featuring Jonathan Oldengarm, 8 p.m., Mount Hamilton CRC, **Hamilton,** Ont. For info. call (519) 338-3214.
Mar. 18	Annual meeting of Homestead Residential & Support Services, 8 p.m., CRC, **Ancaster,** Ont. Speaker: Robert Chapman on "Schizophrenia." Dessert social from 7-8 p.m.
Mar. 21	CFFO Prov. Board meeting, Hillcrest United Church (Trafalgar Rd.), **Hornby,** Ont. For info. call (519) 837-1620.
Mar. 22	Retirement evening for Mr. Wm. Rang at 7 p.m., Dunnville Christian School, Robinson Rd., **Dunnville,** Ont. For tickets call (416) 774-1523 or 772-5879.
Mar. 22	Public meeting sponsored by CCM, Toronto Chapter, 8 p.m., Second CRC, **Rexdale,** Ont. Dr. Ted Plantinga on: "Creation and the fall into sin" (discussing the implications of the Creation/Science report to CRC Synod 1991). For info. call Bert Hanemaayer at (416) 775-2487.
Mar. 22	"Hang on to your Hormones," with youth speaker Bev Hadland at 7:30 p.m., Redeemer College, **Ancaster,** Ont. Free admission. Youth groups welcome. For info. call (416) 648-2131.
Mar. 23	Concert by the "Canadian Male Orpheus Choir" at 8 p.m., Bethel CRC, **Acton,** Ont. 300 seats avaflable at $10 each. Reserve now. Proceeds to Christian education. Contact John Van Egmond at (519) 853-3090 in the evening or obtain a ticket.
Mar. 23	Organist Andre Knevel in concert, 8 p.m., Mountainview CRC, **Grimsby,** Ont.
Mar. 23	Organist Erwin Stroobach in concert, 8 p.m., St. Paul's Presb. Church, Walton St., **Port Hope,** Ont.
Mar. 29	"Kom nu met zang" evening, 7:30 p.m., CRC, **Ancaster,** Ont. Meditation by Rev. J. Kuntz. Free will offering for "Zingend Geloven."
Mar. 29	Easter concert by the "Laudate Dominum Choir," at 8 p.m., Christ Anglican Church, **Chatham,** Ont. The choir will perform Raymond H. Haan's "The Last Words of Christ on the Cross." Free will offering.

Toronto District Christian High School

T.D.C.H., a progressive Christian Secondary School on the outskirts of Toronto, invites applications from enthusiastic teachers in the following subject areas:

• History • Music • Biblical Studies • English and **• Computer Studies**

Please send resumes to the school principal,
W. Barneveld
377 Woodbridge Ave., Woodbridge, ON L4L 2S8

Director for Youth and Congregational Development

The **First Christian Reformed Church of Victoria, B.C., Canada,** located on beautiful Vancouver Island, is now receiving applications for the position of "Director for Youth and Congregational Development." Emphasis will be on personal and program development, one-on-one contacts, group dynamics and outreach. A Masters in Church Education (MCE) or equivalent in education and experience is required. Further information, profile of congregation and additional materials are available from:

Mrs. Janette Schaafsma (phone: 604-727-2910)
or by writing to Search Committee
First CRC, 661 Agnes St., Victoria, BC Canada V8Z 2E7

Help Wanted

See page 9 for Crossword Puzzle.

JOHN KNOX CHRISTIAN SCHOOL

Brockville, Ont.
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TEACHING PRINCIPAL

in September 1991. For application form and school information package, please contact:

Hans Steketee, R.R.#2, Box 1023, Lyn, ON K0E 1M0
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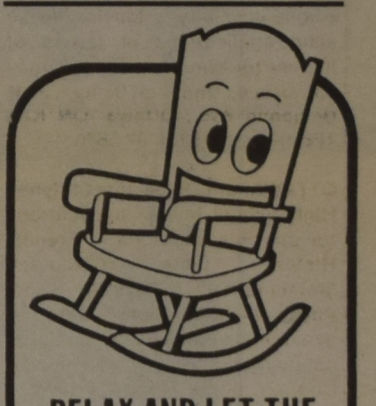

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Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in the following areas:

High School	**Elementary/Junior High**
Mathematics	Junior High French
Sciences	Junior High Social Studies
Social Studies	Junior High Language Arts
Religious Studies	Junior High Math/Science
English	Kindergarten
Business Ed.	Primary
	Coaching

ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.

For applications or further inquiries contact:
Mr. P.C. Prinsen
North Edmonton Christian School
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 475-2818; Fax: (403) 478-1728

Camp Shalom Summer Program

We are now accepting applications for summer help in our five major program areas, which are:

- **Aquatics**
- **Athletics & Sports**
- **Nature & Campcraft**
- **Arts & Crafts**
- **Music & Drama**

Also a kitchen and/or food preparation supervisor and an assistant are needed. Please send a resume or call for an application.

CAMP SHALOM
R.R.#4, Cambridge, ON N1R 5S5
Phone: (519) 623-4860

Teachers

Hamilton District Christian High School

HDCH

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DEDICATED STAFF

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Please respond in writing to:
Jim Vanderkooy (Principal), 92 Glancaster Rd.
Ancaster, ON L9G 3K9, prior to April 1

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THURS.	MARCH 14	DUNDAS ST. CENTRE UNITED CHURCH	LONDON, Ont.
FRI.	MARCH 15	COVENANT CHRISTIAN REFORMED CHURCH	ST. CATHARINES, Ont.
SAT.	MARCH 16	FIRST CHRISTIAN REFORMED CHURCH	HAMILTON, Ont.
WED.	MARCH 20	COLLEGE PARK SEVENTH DAY ADVENTIST CHURCH	OSHAWA, Ont.
THURS.	MARCH 21	HOLLAND CHRISTIAN HOMES *(EVERYONE WELCOME!)*	BRAMPTON, Ont.

Admission: Adults $12.50
Seniors $10.00
(Includes all taxes & coffee)

*** ALL CONCERTS COMMENCE AT 8:00 P.M.**
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